

PARMA ELDALACBERON XV

SÍ QENTÉ

FEANOR

*& Other Elvish
Writings*

by J.R.R. Tolkien



PARMA ELDLAMBERON
The Book of Elven-tongues
Christopher Gilson, Editor



Number 15

J. R. R. TOLKIEN

Sí Qente Fëanor
and
Other Elvish Writings

Edited by
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CUPERTINO

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Names and Required Alterations

During the writing of *The Book of Lost Tales* (c. 1916–20), J. R. R. Tolkien recorded a variety of notes and suggestions for the Tales in a little notebook labeled “Notebook C”.¹ These notes include a parallel list of names in Goldogrin and Qenya from *The Cottage of Lost Play*, written mostly in pencil and bearing the title “Names and Required Alterations” (hereinafter NR). The list occupies five two-page spreads in Notebook C (Bodleian Library, Oxford, Tolkien Manuscript S1 / XIII), with Goldogrin forms listed on the left-hand page and their Qenya equivalents on the right. The first three of these two-page spreads appear on folios 35v–36r, 36v–37r, and 37v–38r, which contain the entries for Gnomish *Dor Faidwen* (Q *Fairinor*) through Gn. *Ungoliont* (Q *Ungweliante*). The last two spreads are separated from the first three by several pages in the notebook, appearing on fols. 43v–44r and 44v–45r, which contain the entries for Gn. *Ola* (Q *Aule*) through Gn. *Otha* (Q *Osse*).

Tolkien clearly had the text of *The Cottage of Lost Play* before him as he worked, adding names to the list in the general order in which they occur in the tale, though he occasionally altered the order of names in NR slightly to improve the organization of the list. For example, the first two pages of *The Cottage of Lost Play* as published (I 13–14) contain the seven names *Tol Eressëa*, *Dor Faidwen*, *Eärendel*, *Eriol*, *Mar Vanwa Tyaliéva*, *Lindo*, and *Vairë*, in that order; while the first seven entries in NR are for *Dor Faidwen*, *Tol Eressea*, *Eriol*, *Earendel*, *Mar Vanwa Tyaliéva*, *Lindo*, and *Vaire*. Also, a few names that do not occur in the tale were introduced, such as Gn. *Ungoliont*, Q *Ungweliante*; and two names that do occur in the tale were not included: *Eldar* and *Eldamar*.

When NR was compiled, the names in *The Cottage of Lost Play* had evidently already reached a state very close to that seen in the final emended text published in *The Book of Lost Tales, Part One*. (For emendations made to names in this tale, see I 13, 21–22.) Most of the names in the list are identical in form to those in the published tale, and many names that only arose in *The Cottage of Lost Play* after multiple emendations appear in the list as the ones first written. For example, NR has Gn. *Dor Faidwen* ‘Land of Release’ (the Gnomish name of Tol Eressëa) and Q *Tulkastor* (the father of Vairë), while in *The Cottage of Lost Play* these names only appeared after several earlier forms had been rejected: *Gar Eglos* >> *Dor Edloth* >> *Dor Usgwen* >> *Dor Uswen* >> *Dor Faidwen*, and *Turenbor* >> *Tulkassë* >> *Tulkastor*. In a few instances NR gives earlier forms of names; e.g., NR has Gn. *Losgar* (that region of Tol Eressëa called *Alalminórë* ‘Land of Elms’ in Qenya) and Q *Lindelokse* (the “sun-tree” of Valinor), whereas in *The Cottage of Lost Play* these names were later emended to *Gar Lossion* and *Lindelos*, respectively.

There also exists another, earlier list of names from *The Cottage of Lost Play*, written on a single sheet of paper that was originally one of the loose leaves of linguistic material tucked inside the front cover of Notebook B, “Names to Book of Lost Tales”. For a description of this notebook, see *Parma Eldalamberon* (PE), no. 14, page 5. The list is now bound in a separate fascicle with other loose leaves from the Lost Tales notebooks (S1 / XIV, fol. 104v). This earlier list, which is not arranged into parallel columns of Qenya and Gnomish forms (and in most instances provides no cognates at all), is much rougher than NR and was made when the names in *The Cottage of Lost Play* were in an earlier, though not their earliest, stage. For

¹ *The Book of Lost Tales*, ed. Christopher Tolkien, 1984, 2 Parts (hereinafter I and II); for “Notebook C” cf. II 254.

example, the earlier list as first written gives *Ing*, *Manwe* (Lindo's father), and *Tulkasse*, all of which are earlier forms appearing in the manuscript of the tale. These were then emended on the list to *Inwe*, *Valwe*, and *Tulkastor*, which are the names that appear in the final emended text of the tale. Note that *Tulkastor* as first written in *The Cottage of Lost Play* was *Turenbor*, emended to *Tulkasse*; so the original name of Vairë's father had already been rejected when this earlier list was written. Similarly, the earlier list gives *Dor Usgwen* as first written (emended to *Dor Uswen* >> *Dor Faidwen*, the final form in the tale), showing that the earlier forms *Gar Eglos* and *Dor Edloth* in the manuscript of the tale had already been rejected when the earlier list was compiled.

A table of abbreviations added in a margin of the "Official Name List" of Qenya and Gnomish names from *The Fall of Gondolin* gives "C = Cottage of Lost Play; Al. = Ilu's music; T = Tuor; E = Earendil." As noted in the editorial introduction to that text, "These suggest that Tolkien originally intended to list the names from all of the Lost Tales, these being the stories he had written or planned to write at that time" (PE 13, p. 100). NR and its earlier counterpart show that Tolkien did carry out his intention to list the names in *The Cottage of Lost Play*. (A comparison of forms in the lists shows that NR is later than the "Official Name List".) The abbreviation "Al. = Ilu's music" in the table refers to *The Music of the Ainur*, and although Tolkien never compiled a list of the names in this tale, it might be significant that the final three entries in NR are for Q *Melko* (Gn. *Belca*), Q *Ômar*, and Q *Osse* (Gn. *Otha*). These names are not found in *The Cottage of Lost Play*, but *Melko* and *Ômar* both occur in the *Link between Cottage of Lost Play and (Tale 2) Music of Ainur* (I 45), in which Rúmil refers to his "thralldom under Melko" and how he "felt as Ômar the Vala who knows all tongues" (I 47). The wording of the entry in NR for "*Ômar* who knoweth all tongues" is very close to Rúmil's description of this Vala in the *Link*, and Tolkien perhaps began adding names from the *Link* to NR with the intention of continuing on through *The Music of the Ainur*. *Osse* first occurs in the Lost Tales (in their narrative order) in *The Music of the Ainur*, and Tolkien may have added this name after *Ômar*, intending to group names from the *Link* and *The Music of the Ainur* alphabetically; but at this point the list was abandoned.

Many of the Qenya and Goldogrin names appearing in NR are unique to this list. For example, Gn. *Glinda* and *Gwairil* (= Q *Lindo* and *Vaire*) and Q *Fairinor* (= Gn. *Dor Faidwen*) appear nowhere else. This is particularly true of the Gnomish names; most names in *The Cottage of Lost Play* are Qenya, and Tolkien was apparently inventing Gnomish cognates for several of these Qenya forms for the first time. This may account for the bracketed note "[sugg]" written above the column of Gnomish forms on the first page of the list, probably an abbreviation for "suggestions" or "suggested". Comments on individual forms (with a particular emphasis on those unique to this list) are placed in endnotes. In order to keep the number of these to a minimum, discussions of Qenya forms are given in the endnote of their Gnomish equivalent rather than separately.

Following the endnotes to NR is an Appendix, which assembles a variety of isolated words, linguistic notes, and phonological charts from the Lost Tales notebooks that could not be conveniently presented in previous issues of *Parma Eldalamberon*. Although this material is occasionally obscure in significance and sometimes presents what are clearly transitory concepts, it is included here in order to provide as complete a picture as possible of the earliest forms of Tolkien's invented languages and the mode of their creation. Each text is followed by a commentary, and I am greatly indebted to Carl F. Hostetter and Arden R. Smith for providing me with much of the information on Germanic words and names mentioned in these remarks; any errors arising in the presentation or interpretation of this material are purely my own.

Names and Required Alterations

G.	[sugg.]	Q.	
	<i>Dor Faidwen</i> ∴ Land of Release (Note wrongly <i>Dor Uswen.</i>) ¹		(Fairinor)
	<i>Tol Ereth(rin)</i>		Tol Eressea Lonely Isle
	<i>Eriol</i> ?		Eriole ? [Erioldo]
	<i>Ioringli</i> (<i>Earendel</i>) ²		Earendel
?	<i>Bar(a) Dhair Haithrin</i> ³ (<i>Glinda</i>) ⁴		Mar Vanwa Tyaliéva House of Lost Play
?	(<i>Gwairil</i>) ⁵		Lindo
	<i>Tôn-a-Gwedrin</i> ⁶		Vaire
?	<i>To</i> ⁷		(Tana Qentima) ?
?	{ <i>Gwingalost</i> <i>Gwingli</i> <i>Lothwing</i>		Tombo the Gong of the Children
	<i>Cordh</i> ' <i>Cor</i> ⁸		Wingilot
{	(<i>Dor Lalmin</i>)		Kôr ?
	<i>Losgar</i> ?		Alalminore
	<i>Corangos</i> ⁹	{	Koromas correct Kormas
	<i>Corthirion</i> ¹⁰		Kortirion
	<i>Gwidhil</i> (or <i>Gwedda</i>) <i>Durinthir</i> ¹¹		Meril-(i-Turingi)
	<i>Inweg</i> <i>Inwithiel</i>		Inwe Isil Inwe
	<i>Githil</i> or <i>Githiel</i> (wrong in vol. 1 page 10)		Isil
	<i>Gil</i> <i>Gilweth</i> ¹²		Ingil Ilwir
	<i>Gühilma</i>		Isilmo
	(<i>Gwalweg</i>) ¹³ (<i>Golthadriel</i>)		Valwe father of Lindo, fought with Noldorin
	(<i>Tulchathron</i>) ¹⁴		Tulkastor father of Vaire
{	<i>Simfûlhrim</i> (<i>Simfî</i> , <i>-on</i> , <i>-ir</i>) ¹⁵	{	Solosimpi (pl.)
	also <i>Flosibin</i> , <i>-ron</i> , <i>-ril</i>		
	also <i>Thlosibron</i> , <i>-ril</i>		
	<i>limfa</i> <i>limfelis</i> ¹⁶		limpe or limpelis

turinthir see *Gwidhil*

Tilith *Tilhin*¹⁷

Ungoliont not *Gungliont*¹⁸

Ungweliont

turingi see *Meril*

Teler *Teleri*

Ungweliante

* * *

*God*¹⁹

- 1) *Ola*
Ola Mar or *Martaglos*
also *Maltagros*.²⁰

- 2) *Gwalin* (*gwalth*)
Gwalion *gwal(o)thon*
Gwalir *gwalthir*²¹

Gwalien *Dor nan Gwalion*²²

- ? *liriluth*
*Glorlin*²³

Glingol } two trees
*Silvant*²⁴ } of *GonDolin*

*Maurilant*²⁵

Belca (-*mbelca*) *Ulvon*²⁶

Otha and *Uinen*²⁷

- 1) *Aule* also called
Aule Mar or *Talka Marya*

- 2) *Valar* or high gods.
sing. *Vala*
m. *valon*
f. *valsi*

Valinor

Valmar

- 3) { *Lindelokse* (not *Lindelokte*)
[*Laurelin*

} no Q. name
]

Olóremalle Way of Dreams

Melko *Ulban*

Ōmar who knoweth all tongues

Osse and his wife *Oinen* of the
Sea “whose hair is spread
through all the waters”

¹ *Dor Uswen* (cf. *Bad Uswen* ‘Way of Escape’ in the “Official Name List”, PE 13, p. 102) is the form that was replaced by *Dor Faidwen* in *The Cottage of Lost Play*. The note here might indicate that *Dor Uswen* still appeared in the text of the tale when Tolkien wrote this entry, and that he was marking it for emendation to *Dor Faidwen*; but the note could also be interpreted as meaning, “Note that *Dor Faidwen* is wrongly called by some *Dor Uswen*.” Q *Fairinor*, appearing nowhere else, consists of the Qenya Lexicon (QL) word *faire* (*i*) ‘free’ and *-nor*, a form of *nōre* ‘native land, country’ used in compounds (PE 12, pp. 37, 66). This name for the Lonely Isle where “the fairies dwelt ... after the great wars with Melko” (I 25) evokes, either punningly or fortuitously, the English words *Faëry* and *fairy*.

² For the alternate Gnomish form *Earendel* cited here (identical to Q *Earendel*), compare the statement in the Gnomish Lexicon (GL) that *Ioringli* is the “true Gn. form of Earendel’s name, though the eldar-form has been also adopted, and often is met in transition state, as *Iarendel*, *Iorendel*” (PE 11, p. 51).

³ This appears in GL as *Bara Dhair Haithin*, grouped with *bara* ‘home’, while the Gnomish Grammar gives *bar* ‘home’ (PE 11, pp. 8, 21). *Bar(a)* in NR shows that both forms were coexistent, at least when this text was written. The form *haithrin* ‘lost’ is not in GL, which gives instead *haim* or *haithin* ‘gone, departed, lost’ (p. 47).

⁴ Gn. *Glinda* appears nowhere else. Q *Lindo* probably means *‘Singer’, an agentive form of *lin* (*nd*) ‘musical voice, air, melody, tune’; compare the second element in Q *tuilindo* ‘(spring-singer), swallow’ (QL 54, 96). *Glin-* in *Glinda* can thus be connected with Gn. *glin* ‘sound, voice, utterance’ and *glindwil* ‘a swallow’ (GL 39), with the elements *glin* and *duil* ‘Spring’ whose cognates appear in the opposite order in Qenya *tuilindo*.

⁵ Gn. *Gwairil* appears nowhere else. *Vairë*, Lady of the Cottage of Lost Play, where the corridors were arrasæd with tapestries in which “were many stories pictured whereof [Eriol] knew not at that time the purport,” was perhaps the original inspiration for the later goddess *Vairë* ‘the Weaver’ (**weirë* < WEY- ‘wind, weave’), the spouse of Mandos, “who weaves all things that have ever been in Time into her storied webs, and the halls of Mandos ... are clothed with them” (cf. I 17; *The Lost Road and Other Writings*, 1987, p. 398; *The Silmarillion*, 1977, p. 28). However, the meaning of *Vairë* in the *Lost Tales* is unclear. It might derive from VAYĀ ‘enfold, wind about’ (whence *Vai* ‘the outer ocean’ and *vaita-* ‘wrap’), which perhaps developed an extended sense ‘weave’ — in the *Etymologies* the base WEY- ‘wind, weave’ is said to have been confused in Qenya with WAY- ‘enfold’, whence Q *vaia*, *waia* ‘the Outer Sea or Air’ (cf. QL 100; *Lost Road*, 397, 398). However, the Gnomish cognates of VAYĀ in GL all begin with *b-* (*Bai* ‘the Outer Seas’, etc.) rather than *gw-*. To account for both *Vairë* and *Gwairil* a variant root *GWAYĀ would be required. QL does list a few pairs of roots in which V- alternates with GW-; for example VASA, whence *vasse* ‘wing’, is equated with GWASA, whence *’wasse*, probably also meaning ‘wing’ (QL 100, 103).

⁶ Gn. *Tôn-a-Gwedrin* ‘the Tale Fire’, containing *tôn* ‘fire (on a hearth)’ and *cwedri* ‘telling (of tales)’, is given in GL, but no Elvish name for the Tale-Fire appears in *The Cottage of Lost Play*, though the Tale-Fire itself is present (cf. GL 28, 71, I 17). The only occurrence of the name *Tôn-a-Gwedrin* in the *Lost Tales* narratives is in the *Link* between the *Tale of Turambar* and *The Fall of Gondolin* (II 145). The Qenya form *Tana Qentima* is unique to this list. Neither *tana* nor *qentima* appears in QL, but compare Q *tanya* ‘fire’ in *Tanyasalpë* ‘the bowl of fire’, and *qent* ‘a word’, *qetsima* ‘having speech, able to talk, good at expression, glib’ (I 187, QL 77).

⁷ Q *Tombo* ‘gong’ appears in QL, associated with the roots TUMU⁽¹⁾ ‘swell (with idea of hollowness)’ and TUM(B)U⁽²⁾, whence *tumbo* ‘dale, vale’ (QL 94–5). The Gnomish cognate *To* occurs nowhere else. Q *Tombo* and Gn. *To* could derive from a root **toḥ*, the Qenya form by nasal infixion, **to-m-ḥ* > *tomb-* (for *mḥ* > *mb* in Qenya, see PE 12, p. 24), and the Gnomish form by the same development of *-oḥ* > *-ô-* seen in *sô-* ‘wash clean, bathe’ < root *soḥ* (cf. GL 68, s.v. *sôn* ‘pure, clean’ and *sû-* ‘wash clean’). If this is the case, the expected Gnomish form would be **Tô*, but perhaps the vowel was shortened to keep this name distinct from Gn. *tô* ‘wool’ (GL 71).

⁸ Gn. *Cordh* is unique to this list. QL gives *Kor* (*kôr-*) as a derivative of KOŘO ‘revere?’, with cognate Gn. *Cor-* (p. 48). Christopher Tolkien notes that “in GL *Côr* (‘the hill of the fairies and the town thereon near the shores of the Bay of Faëry’) was replaced by *Gwâr*, *Goros* ‘= Q. *Kôr* the town on the round hill’,” and *Gwâr* is listed in GL with the derivatives of *gwadh-* ‘dwell’ (I 257, GL 47). Gn. *Cordh*, *Cor* in NR might represent a return to the earlier form and etymology, with *Cordh* exhibiting the same extended stem **kord-* seen in Q *korda* ‘temple’ and *kordon* ‘idol’ also derived from KOŘO.

⁹ The Gnomish cognate of Q *Koromas* was first written as *Cormath* (unique to this list), which was emended to “(Cormath?) *Corangos*,” with the first form subsequently struck out. The Lexicons exhibit an elaborate and often confusing blending of various roots meaning ‘dwell’. QL states that the roots “MBARA (Gn. *-bar*) and NGWAÐA (Gn. *-gwadh*) have been merged in one *mař-* or *mar-*⁽²⁾,” and Gn. *-math* in *Cormath* seems to derive from a root **maḥ-* (comparable to *mař-* in QL, in which *ř* represents *r* derived from earlier *ḍ*), with the regular devoicing of final *-ḍ* > *-th* characteristic of Goldogrin, as in *tath* ‘hedge, fence’ < root *tadh-* (QL 60, GL 68).

¹⁰ This form was apparently first written as *Cortirion*, later struck out and replaced with *Corthirion*; although it is also possible that Tolkien momentarily considered *Cortirion* and *Corthirion* as coexistent alternate forms, like “(Cormath?) *Corangos*” in the preceding line (cf. note 9).

¹¹ The earlier name list to *The Cottage of Lost Play* gives the Gnomish form of Meril’s name as *Gwithil Turinthir*, without consonant mutation of the surname. This is also the case with Gnomish surnames in the list “The Names of

the Valar” (see PE 14, p. 13, note 5). The form *turinθir* with final -r (also given as a separate entry in NR) only occurs in these lists; GL gives *Turinθi* ‘princess’ and *Gwīthil* (*i-Durinθi*) ‘Queen of Flowers’ (pp. 46, 72).

¹² *Ilwīr*, Qenya equivalent of Gn. *Gilweth* (a name of Ingil, son of Inwe), is unique to this list.

¹³ Gn. *Gwalweg* (unique to this list) and Q *Valwe* appear to mean *‘the happy (or fortunate) one’ from the root *gwal-* ‘fortune, happiness’ in GL (p. 44), equivalent to VALA- in QL (p. 99), whence *vald-* ‘good fortune, blessedness, happiness’. For the Gnomish masculine ending -*weg* (Q -*we*), compare Gn. *Bronweg* ‘the constant one’, Q *Voronwe* (GL 24).

¹⁴ Gn. *Tulchathron* is unique to this list. Q *Tulkastor* and its earlier form *Tulkasse* appear to contain the name of the Vala *Tulkas*, from the root TULUK-, whence also *tulunka* ‘steady, firm’ (QL 95). The Gnomish form of *Tulkas* is *Tulcus* (-*os*), i.e., *Tulcus* or *Tulcos* (GL 18, 71); of these two variants, *Tulcos* is probably the direct etymological equivalent of Q *Tulkas* — compare Q -*as(se)* = Gn. -*os* in such pairs as Q *aikasse* and Gn. *aigos* ‘pinetree’, Q *kôpas* and Gn. *gobos* ‘haven’, Q *falas(s)* ‘shore, beach’ and Gn. *falos* ‘sea-marge, surf’ (GL 17, 33, 40, QL 37). *Tulcus* might be a later refashioning of the name, assimilating the vowel in the second syllable to that in the first. The ending -*ron* in *Tulchathron* is common in Goldogrin masculine names, e.g., *Falathron*, a surname of Ossë (= Q *Falassar*) < *falos* ‘sea-marge, surf’ (GL 18, 33). The formation of *Tulchathron* from *Tulcos* seems to parallel *Falathron* < *falos*, with the -*os* of *Tulcos*, *falos* appearing as -*ath-* in the compound names. The presence of *lch* instead of *lc* in *Tulchathron* exemplifies a conceptual change that arose during later revisions to GL. The ink layer of GL as first written had many occurrences of medial *lc*, but Tolkien later began emending these to *lch*; e.g., *alcor* ‘shrine, fane, temple’ >> *alchor*, and *helcor* ‘arctic cold, utter frost’ >> *helchor* (GL 18, 48). This change only occurs in the entries A–H, but the concept of medial *lch* was clearly not abandoned; e.g., note *alchar* ‘temple’ in the Gnomish Lexicon Slips (PE 13, p. 109).

¹⁵ GL gives *Simfi* ‘one of the 3rd tribe of elves’ (p. 67), but the masculine and feminine forms indicated by -*on* and -*ir* are unique to NR. The full forms would probably be masculine **simfion* (or perhaps **simfon*) and feminine **simfir*.

¹⁶ GL has an entry “*lîmp* also *lîmpelis* = Q *lîmpe*; the drink of the fairies” (p. 54), in which “*lîmp* also *lîmpelis*” was hesitantly changed to “*lîmfa* also *lîmfelis*”, the forms seen in NR.

¹⁷ Neither Gn. *Tilāh*, *Tilθin* nor Q *Teler*, *Teleri* occur in *The Cottage of Lost Play*, although *Telelli* occurs once. The *Telelli* are described in the chart of “The Creatures of the Earth” as a subgroup of the *Teleri* that consisted of “the young elves and fairies of all clans that showed special aptitude for singing and poesies and dwelt in Kôr to perfect their arts,” and this description accords with the reference to them in *The Cottage of Lost Play*, which mentions “a sound of the singing of the *Telelli* on the hill,” i.e., on Kôr (I 19; PE 14, p. 9). NR suggests that Tolkien was considering changing *Telelli* in the tale to *Teleri*. The earlier name list to *The Cottage of Lost Play* gives the form *Tellellir* (marked with a query), emended from *Telleller*.

¹⁸ As noted in the introduction, Q *Ungweliantē* and its Gnomish cognates do not appear in *The Cottage of Lost Play*. It is the only name listed on the two-page spread 37v–38r in Notebook C, which is the last of the three spreads comprising the first half of NR. This might indicate that Tolkien was considering starting a separate section of the list for names outside of *The Cottage of Lost Play*.

¹⁹ The word “God”, written above and slightly to the right of *Aule* in the manuscript, is probably an added description of *Aule*, who is the first of the “great ones” of the Valar to appear on the list (see I 62). Noldorin, the companion of Ulmo, is mentioned earlier in the entry for *Valwe*. “God” could also be interpreted as a subheading for the latter half of NR, which is dominated by (but not exclusive to) names of the Gods; but if this was Tolkien’s intent, it is odd that he should write “God” instead of “Gods”.

²⁰ In *The Tale of the Sun and Moon*, *Aulë*’s Qenya surname is given as *i-Talka Marda* or *Talkamarda* ‘Smith of the World’, in which *marda* is apparently the adjectival form of † *mar* (*mas-*) ‘dwelling of men, -land, the Earth’ (I 180, 186; QL 60). *Aulë*’s Qenya surname is given as *Talka Marwa* in a deleted earlier version of the entry for Gn. *Martaglos* in GL (p. 56), and *Talka Marya* in NR (unique to this list) gives yet another variant of this adjective.

²¹ Genitive *gwal(o)thon* and dative *gwalθir* in the second column of Gnomish forms in NR differ slightly from the forms given in GL, which has genitive *Gwal(a)thon* and dative *Gwal(a)θir* (p. 44).

²² *Dor nan Gwalion* is unique to NR. In GL this name is given as *Dor Gwalion* (without the genitive article *nan*) in the entries for *Dor* ‘land, country’ and *Gwalien* ‘Land of the Valar’ (pp. 30, 44).

²³ Gn. *liriluth* and *Glorlin*, names of the “sun-tree” of Valinor, appear nowhere else. *Liriluth* (= Q *Lindelokse*) contains the elements *lir-* ‘sing’ (compare the root *LIŖI* ‘sing’ in QL, whence *lin* (*nd*) ‘melody, tune’ and *lindele* ‘song, music’) and *lutha-* ‘to bloom, blossom’ (GL 54–5). *Glorlin* (= Q *Laurelin*) contains *glôr* ‘gold’ (Q *laure*) and *lin-* ‘sound’, cognate with Gn. *glin* ‘sound, voice, utterance’ and *gling* ‘music’ (GL 39, 40, 54).

²⁴ Gn. *Silvant* is unique to NR. In *The Fall of Gondolin* this tree is named *Bansil* ‘Fairgleam’ (II 214), in which *ban-* means ‘fair’ (= Q *vane* ‘fair, lovely’ < VANA-) and *-sil* means ‘gleam’ (compare Gn. *Sil*, a name of the Moon; and Q *sili-* ‘gleam, glint’ < SILI; QL 83, 99, GL 67). *Silvant* contains the same two elements as *Bansil* but in reverse order, where *vant* = **bant* ‘fair’ with mutation of the initial consonant. This **bant* does not appear as such in GL, since Tolkien decided that the Gnomish reflexes of the root VANA- should begin with *gw-* rather than *b-*; thus GL gives instead *gwant* ‘beautiful, fair’, *Gwann* (name of the goddess *Vana*), etc. (p. 44).

²⁵ In GL, the form *maurilant* (with no gloss) was added in pencil immediately below the entry for *Malmaurion* ‘the way of dreams’ = Q *Olóremalle* (pp. 56, 57). It contains *maur* ‘a dream, vision’ and *lant* ‘a level way, high road, street’ (GL 52, 57). The earlier name list to *The Cottage of Lost Play* gives the Qenya form as *Olōra Malle*, in which *Olōra* appears to have been emended from *Olore*.

²⁶ Gn. *Ulvon* is unique to this list. The Qenya equivalent *Ulban* appears in QL as *ulban* (*d-*) ‘monster, giant’ (p. 97). A rounded mark, like an “o” with the bottom left open, appears above the *o* in *Ulvon*; this might be a very ill-formed circumflex, in which case read *Ulvôn*.

²⁷ Q *Osse* and *Oinen* (Gn. *Otha*, *Uinen*) do not occur in *The Cottage of Lost Play*. The Qenya name of Ossë’s spouse first appears in the *Lost Tales* as *Ówen*, later replaced by *Ónen* (see I 263). The form *Uinen* occurs for the first time in *The Coming of the Elves*, while *Oinen* is found only once in the *Lost Tales*, in *The Hiding of Valinor* (I 121, 211). The quotation describing *Oinen* in NR is apparently taken from the lengthening spell in *The Tale of Tinúviel*: “and last and longest of all she spake of the hair of Uinen the lady of the sea that is spread through all the waters” (II 19–20). The lone occurrence of *Oinen* in the *Lost Tales* also makes mention of her hair: hapless mariners who chanced upon the Magic Isles were “woven in the nets of Oinen’s hair the Lady of the Sea” (I 211).



Appendix

Brief texts and fragments from the *Lost Tales* manuscripts

[The headings “Text I”, “Text II”, etc. are editorial additions for convenient reference.]

Text I.

b	g	d	gw
p	c	t	cw
f	ch/h	th/s	
v or bh	—	dh	
l	r	l(c)h	r(c)h
m	mh		
n	n[h]²		
w			
ng	nch or ngh		

[This chart of consonants appears on the inside front cover of the Gnomish Lexicon, written in rubbed and partly erased pencil and partially overwritten with an unrelated note on Qenya phonology. Though ill-treated, this chart is the only surviving systematic presentation of the consonantal system of Goldogrin. The following features are of particular interest:

- **v or bh** — The digraph *bh* as a variant spelling of *v* does not occur in GL. In Goldogrin, *v* is often the result of consonantal mutation of original *b*, e.g., *govedhri* ‘a wedding’ < *bedhri* ‘a wedding’, from the root *Bed* (GL 22). The alternative spelling *bh* was perhaps intended to reflect this fact.

- **l(c)h, r(c)h** — Of the variant spellings *lh*, *lch* and *rh*, *rch* given here, *lh* and *rh* do not occur in GL, but *lch* and *rch* are relatively common and most often appear in later entries added in pencil or as emendations from earlier *lc*, *rc* — e.g., *celchin* ‘of glass’ << *celcin*, *barchol* ‘terrible, awful’ << *barcol* (GL 25, 22). In the entry for *alc*, *alchor* ‘shrine, fane, temple’ (GL 18), the second form was first written as *alcor* †, >> *al(c)hor* >> *alchor* — the transitional form *al(c)hor* is the only occurrence of the spelling *l(c)h* in GL, and *r(c)h* does not occur. The variants *lh*, *rh* implied by the *l(c)h*, *r(c)h* on this chart probably represent voiceless *l*, *r*. In R10, a table of the Alphabet of Rúmil dated October/December 1921, *lh*, *rh* are used to represent voiceless *l*, *r*, although R10 does not specifically state that these sounds are Goldogrin/Noldorin (PE 13, p. 44). This does not necessarily mean that *l(c)h* in GL represented an alternative voiceless liquid; after all, the chart was partly erased and overwritten, suggesting that some of the material it contains may have been rejected.

- **mh, nh, nch or ngh** — R10 also gives the spellings *mh*, *nh*, and *ngh* for voiceless *m*, *n*, *ɲ*, and these are probably the sounds represented by *mh*, *nh*, *ngh* on this chart. Again, this does not mean that *mh*, *nh*, and *nch/ngh* unquestionably represent voiceless nasals elsewhere in the Goldogrin corpus. The combination *mh* occurs only once in GL, in the compound *glam-hoth* ‘People of Dreadful Hate’; the form *Glamhoth* without the hyphen appears in *The Fall of Gondolin* (cf. GL 39; II 160). Also compare *Rúmhoth*, the Gnomish name of the Romans in Tolkien’s notes for the Eriol story (II 294). The digraph *nh* does not occur in GL, but note *Thornhoth* ‘the people of the Eagles’ in *The Fall of Gondolin* (■ 192, 193). Both *nch* and *ngh* occur several times in GL, and like *lch* and *rch*, these occur almost exclusively in later entries added in pencil or as emendations, in this case from *nc* — e.g., *cunghol* ‘painstaking’ << *cuncol*, *cwancha-* ‘to ail’ << *cwanca-* (GL 27, 28). One word in GL has forms in both *nc* and *ngh*: *ninconin* ‘snowdrop’, with *ninghonin* added in pencil at the top of the same page, apparently as an alternate form (GL 60).]

² The *h* in this digraph is entirely obscured by a later note on Qenya phonology that overwrites a portion of the chart, but given the arrangement of the chart there can be little doubt that *nh* was intended here.

Text II.

Gnome Vowels

original	i	e	æ	a	o	u	í	é	æ	ó	ú
short gave	i/e	e/i	a		o/u	u					
vanished all finally											
diphthongs											
	ai	oi	ei	ui		gave	ai	ui	ê	ui	
						unacc.	e/i	we/i	e/i	we/wi	
	au	ou	eu	iu			au	ô	iu	iu	
						unacc.	o/u	o/u	io	io	
									yo	yo	
longs	î	gave	î								
	ê	gave	î	ê + r ³							
	æ	gave	ê	â + r							
	â	[gave]	â								
	ô	[gave]	û	ô + r							
	û	[gave]	û								

[This chart of “Gnome Vowels” appears at the bottom of the final page in Notebook B, “Names to Book of Lost Tales” (S1 / XII, fol. 15v). The top half of the page bears a section of the “Official Name List” to *The Fall of Gondolin* giving the entries from Q *Yelusto* (Gn. *Deluth*) to Gn. *Teld* ‘roof’ (PE 13, pp. 103–4; the vowel chart is mentioned in note 47). The vowel chart is probably contemporary with the “Official Name List”, or perhaps somewhat earlier — the last four entries from the name list on the page (*Tathrin*, *Quing*, *Ilon* ‘sky’, and *Teld* ‘roof’) overwrite the top right portion of the chart listing the long vowels *í*, *é*, *æ*, *ó*, *ú*, which indicates that the vowel chart already existed on the page when these words were added.

The vocalic developments given on this chart indicate that it must be earlier than both the Gnomish Lexicon and the Gnomish Grammar. This is most clearly demonstrated by the development of the long vowels. The Gnomish Grammar (GG) refers to “the development of *ā*, *ē*, *ō*, *ī*, *ū* > *ō*, *ī*, *ū*, *ai*, *au*” (PE 11, p. 14), and these developments of the long vowels are thoroughly exemplified by forms found in GL, perhaps most clearly by the numerous Goldogrin strong verbs that form their past tense by lengthening of the stem-vowel — e.g., *bas*- ‘bake’, pret. *bōsi* (*ā* > *ō*); *mel*- ‘love’, pret. *mīli* (*ē* > *ī*); *sog*- ‘drink’, pret. *sūgi* (*ō* > *ū*); *lir*- ‘sing’, pret. *lairi* (*ī* > *ai*); and *fug*- ‘smoulder’, pret. *faugi* (*ū* > *au*). (Cf. GL 22, 36, 54, 57, 68.) The “Gnome Vowels” chart states that *ê* gave *î* and *ô* gave *û*, the same developments seen in GG and GL, but the similarities end there. The chart also states that *î* gave *î* (in GG and GL, *ī* > *ai*), *â* gave *â* (in GG and GL, *ā* > *ō*), and *û* gave *û* (this development occurs in GL when *ū* precedes a labial consonant, e.g., *hum*- ‘sleep, drowse’, pret. *hūmi* (GL 49), but otherwise the development *ū* > *au* is usual). The variant developments of long vowels + *r* given in the chart are also not in accord with comparable examples from GL. For example, the chart states that *ê* remained *ê* when followed by *r*, but GL compares *hīr* ‘care, anxiety’ with Q *hēru* ‘lord’ (GL 49); and the chart states that *ô* remained *ô* when followed by *r*, whereas GL gives *Dronūrin* ‘messenger of the Gods’ from original *noronōr*- (GL 31).

As first written, the chart indicated that original short *u* > *y*, and long *û* > *ÿ*, with *y* and *ÿ* then emended to *u* and *û*. Tolkien perhaps intended *y* and *ÿ* here to represent the same vowel as *y* in later Sindarin, i.e., a fronted *u*. In Appendix E I to *The Lord of the Rings*, in the section on VOWELS, Tolkien notes that “Sindarin alone among contemporary languages possessed the ‘modified’ or fronted *u*, more or less as *u* in French *lune*. It was partly a modification of *o* and *u*” (p. 393). Vocalic *y* occurs frequently in the early Noldorin material presented in *Parma Eldalamberon*, no. 13, where it probably represents a fronted *u*; e.g., *orn* ‘tree’, pl. *ym* and *uſ* ‘lump, knob’, pl. *tyf* (pp. 151, 154). In *Lost Tales* writings other than the “Gnome Vowels” chart, however, vocalic *y* (which occurs only rarely) appears to be merely a variant spelling of *i*; see the commentary to Text III below.]

³ This line as first written was: “ê gave ê; â + r”.

Text III.

- * **Fumella**, the red poppy that grew in hosts in Lórien's gardens. **humethla** or **humloth**.
- * **Fuiyáru**, deadly nightshade that grew about the courts of Mandos, esp. before the doors of Fui; **Fuior**, **Fwyor**.

[These notes appear in Notebook C (S1 / XIII, fol. 74v). *Fumella* 'poppy' is a derivative of FUMU- 'sleep', and it is said in *The Coming of the Valar* that in Lórien's gardens "grew the poppies glowing redly in the dusk, and those the Gods called *fumellar* the flowers of sleep" (QL 39, I 74). GL gives the Gnomish forms as *humilos*, *humlos*, *humethla* † 'poppy' (p. 49). The variant *humloth* is unique to Notebook C; an *s* was written above the *th* in this form (indicating the variant *humlos*), then struck out.

Q *Fuiyáru* and Gn. *Fuior*, *Fwyor*, names of deadly nightshade (a highly poisonous plant also known as belladonna), are unique to Notebook C as well. *Fuiyáru* is probably a literal translation of 'nightshade'. QL equates *Fui* with *hui* 'fog, dark, murk, night'; the cognate in GL is *fui* 'night'. Q *yaru* appears in GL as the cognate of Gn. †*gath* (*gadh-*) 'gloom, blight', while QL gives the form *yara* 'a gloom, blight, lowering darkness', from root YAÐA-. Gn. *gath* also occurs in the variant form *-ioth* in the place-name *Garioth* 'Land of Shade' < *gar* 'place' + *ġādh*; here *ġādh* > *-ioth* exhibits the regular Goldogrin changes of *ā* > *ō* and final *-dh* > *-th*. On this basis, the expected Gnomish equivalent of *Fuiyáru* would be **Fuiioth* instead of *Fuior*; but when this note was written Tolkien had perhaps reimagined the root of *yáru* 'shade' as YARA- instead of YAÐA-. (Cf. QL 38, 41, 105, GL 36, 37.)

The variant spelling *Fwyor*, using *w* = *u* and *y* = *i*, was meant to mimic the appearance of Welsh. Similarly, *Tinúviel* is spelled *Tynwfiel* in the original title of the typescript of the second version of *The Tale of Tinúviel*, and *Belaurin* (Gnomish form of Q *Pulúrien*) is spelled *Belauryn* in a note on the *Elfwine* story (N 41, 310).]

Text IV.

The great river of Valinor **Nen**
[The great] lake [of Valinor] **Ailin**

a hill in the plain of Valinor **Kalorme**

A poison wherewith Melko poisons his foes so that they die of a slow disease. **Nerqal** the root of disease. Also called **Fenuqāmen**. **Nyerk**.

[These notes appear in Notebook C (S1 / XIII, fol. 75v), on the same page that bears the note on "The Elfin Week" cited in "Otsan and Kainendan" and the note on *kelusindi* and *kapalinda* cited in *The Book of Lost Tales* (PE 14, p. 16; I 157). QL gives both *nen* 'river' and *ailin* 'lake' as common nouns, but their use as names of specific geographical features of Valinor occurs only in this note. Similarly, QL gives *kalorme* 'hill-crest over which Sun rises' as a common noun; but *Kalorme* as a place-name in the Lost Tales is not that of a hill in Valinor, but rather that of a great mountain in the uttermost East, "held most lofty save Taniquetil," mentioned in *The Hiding of Valinor* (cf. QL 29, 44, 65; I 212).

Fenuqāmen, one of three names given for Melko's slow-acting poison, clearly consists of *feno*, equated in QL with *heno* (*u*) 'venom, poison', and *qāmen*, genitive of *qāme* 'sickness, nausea'; thus *Fenuqāmen* *'the poison of sickness' (QL 38, 40, 76). *Nerqal* "the root of disease" might contain a derivative of QALA 'die', whence also *qalme* 'death' and *qalma* 'deadly' (QL 76). The first element *Ner-* appears to be related to *Nyerk*. QL lists four nouns that, like *Nyerk*, end in the combination *-rk*: *mirk* 'a grin' < MIRI, MRȚȚȚ 'smile'; *mark* 'ripe juice, sap' < MRKR; *nark* 'spiteful remark, snap of a dog' < NARA 'bite at'; and *ork* (*orq-*) 'monster, ogre, demon' (QL 61, 63, 64, 70). This last suggests that *Nyerk* might have the inflectional stem **Nyerq-*, in which case *Nerqal* might contain **Nerq-*. *Nerqal* and *Nyerk* appear to derive from a root *NERE- or *NYERE-, but *NYERE- does not appear in QL, whereas NERE⁽¹⁾ (whence *ner* 'man', *nertu* 'strength') and NERE⁽²⁾ (whence *nen* 'river') both seem unsuitable in meaning (QL 65, 66). GL compares Q *nyēre* (not in QL) to Gn. *nîr* 'grief, sorrow' < *nîēr*, listing this and related forms under the roots *nîēxe* and *nîē*; this suggests a possible connection between *Nerqal*, *Nyerk* and NYEHE 'weep' (GL 60, QL 68).]

Text V.

* **Maltar** Aule's hammer.

[This name occurs among rough notes jotted on the back of a page of *The Cottage of Lost Play* (S1 / I, fol. 16v). The element *Mal-* is probably from the root *MALA* 'crush, squeeze, pulp', said in QL to bear an "obvious family relationship" to several other roots of similar form and sense, including *MLDL* (*MLRL*) 'crush, pound', whence *mald-* 'to pound' (QL 58, 62, 63). The ending *-tar* might be from *TARA* 'to batter, thud, beat', whence *tartan* (*m-*) 'hammer', though it could also be the ending *-tar* seen in various agentive nouns in QL, usually derived from verbs ending in *-ta*, e.g., *ristar* 'sower' < *rista-* 'plant' and *tektar* 'writer' < *tehta-* 'to write' (QL 80, 89, 90).]

Text VI.

Lindo punningly derives it
ēri (alone) **olta-** dream

[This is the section of the isolated note referred to in the Appendix entry for *Eriol* in *The Book of Lost Tales, Part One*, in which Lindo interprets *Eriol* (which actually means 'iron cliff') as 'One who dreams alone' (p. 252). It appears in the notebook containing *The Cottage of Lost Play* (S1 / I, fol. 17). The first element *ēri* 'alone' does not appear in QL but is clearly a derivative of *ERE-* 'remain alone' (QL 36). Similarly, *olta-* 'dream' is not in QL, which gives instead *olta-* 'magnify, extol, praise' < *OLO*⁽²⁾; but compare Gn. *oltha-* 'to appear as an apparition', impersonal with dative 'I dream' (QL 69, GL 62). *Erioll-* 'a dreamer' is listed in QL under the root *OLO*⁽³⁾, but this root has no verbal derivatives (p. 69).]

Text VII.

	Firin i nautaron	{Uringwe}
	Nautafi	{firinginauta}
fring a necklace	Naufiringe	Firin Nautaron
nauin naugla dwarf	Nautafirni	
i-nauglafring the Necklace of the Dwarves.		

{the **gongin** hearing of the gold of Glorund being stolen away.}

[This group of notes appears in the notebook labeled "Lost Tales F" (S1 / VII), which contains *Turambar and the Foalókë*. The outline "Story of the Nauglafring or the Necklace of the Dwarves" presented by Christopher Tolkien in *The Book of Lost Tales, Part Two* (p. 136) appears on folio 57v of this notebook, with these notes immediately following on folio 58r. Forms and phrases enclosed in braces { } in this transcription were struck out in the manuscript.

The entry *fring* 'carcanet, necklace' in GL (p. 36) also cites *Qfiringa*, which does not appear in QL. In Text VII several Qenya forms for 'necklace' are proposed: *firin* (probably unrelated to *firin* 'ray of sun' in QL, p. 38), *firni* (in *Nautafirni*), and *firinge* (in *Naufiringe*), all allowed to stand. Rejected were *firingi-* (probably = *firinge*) in *firinginauta*, and *Uringwe*, which might not be a word for 'necklace' at all but rather a form of the name *Úrin*. *Nautafi* is clearly an unfinished form.

Q *nautar* 'dwarves' appears in the chart "The Creatures of the Earth" (PE 14, p. 9), and in Text VII we see the singular *nauta* (in *Nautafirni*, *firinginauta*, and *Nautafi*) and the genitive plural *nautaron* (in *Firin i nautaron*, *Firin Nautaron*). A variant Qenya form *nau-* appears in *Naufiringe*, and this probably corresponds to Gn. *nauin* 'dwarf', given beside *naugla* on this same page. GL does not list *nauin*, but gives *naugla* as an adjective 'of or belonging to the dwarves', with the substantive forms being *naug* and *naugli* 'a dwarf' (p. 59). It seems probable that Gn. *nauin* is an adjective, since *-in* occurs frequently as a Goldogrin adjectival ending, e.g., *ausin* 'rich', *crogin* 'hooked', *gaisin* 'of steel' (GL 20, 27, 37), while Q *nau-* is a prefixed form of *nauta* that serves an adjectival function. QL

gives a pair of unglossed forms, *nauto* and *nawa-*, which are perhaps variant or early forms of *nauta* and *nau-* ‘dwarf’ (cf. QL 64, where the *-o* in *nauto* is certain).

The form *gongin* in the rejected note on the gold of Glorund is the authentic Gnomish plural of *Gong* ‘one of a tribe of the orcs; a goblin’ (GL 41). In *The Book of Lost Tales*, the anglicized plural *Gongs* is generally used.]

Text VIII.

Inwithiel or Githil Inweg Tur nan-Églathon
[= Isil Inwe (Tur yan Eldaron)].

[A brief deleted note on the “Story of Gil Githlon” (son of Inwë, King of the Eldar) in the notebook “Lost Tales F” (S1 / VII, fol. 62r) includes this passage giving the names and title of Inwë in Goldogrin and Qenya. Inwë’s title means ‘King of the Elves’: Gn. *Tur nan-Églathon*, Q *Tur yan Eldaron*, the latter altered from *Tur in Eldaron*. QL gives *ya(n)* ‘and’ as a derivative of YA- (p. 104), but this cannot be the word appearing in *Tur yan Eldaron*, which must instead be a form of the definite article, perhaps in the genitive case. Compare Q *y* ‘the’ in *Narquelion la..tu y alda* in *Kortirionwen* ‘Autumn (among) the trees of Kortirion’, a secondary title on a copy of the poem *Kortirion among the Trees* (I 32).]

Text IX.

Q **Ēvar-**
G **Echos**

Bera(n)
destroyed by *Beorn* / *Bernus* (**Beren – Veran**)

[These notes appear in Notebook C (S1 / XIII, fol. 56r). For the tale of Eoh and his brother (and nemesis) Beorn, see II 290. Old English *eoh* is a poetic word meaning ‘war-horse, charger’; the long vowel in *Ēoh* in this text is perhaps a slip, since the *e* in *eoh* is long only in inflected forms (gen. sg. *ēos*) and in compounds (*ēored* ‘troop’) where the final *h* was lost. The word is derived from a Proto-Germanic form usually reconstructed as **ehwaz* (from Proto-Indo-European **ekwos*, source of Latin *equus* ‘horse’), whence also Gothic *aīhva-*, attested only in the compound *aīhva-tundi* ‘thornbush’, lit. ‘horse-tooth’ (the nom. sg. form would be **aīhvs*, though this is not recorded). The digraph *aī* in *aīhva-* represents Gothic short *e*, and Tolkien sometimes used *e* instead of *aī* in his own Gothic compositions from the *Lost Tales* period; e.g., Gothic *aīþpáu* ‘or, else’ appears as *epþau* in an inscription written on the inside back cover of the Qenya Lexicon notebook (PE 12, p. x; see also note 15 on that page). The form *Elvas* following *Ēoh* in this text was thus probably intended as a dialectal or archaic form of Gothic **aīhvs* (*aīhva-*). Remarkably, the Qenya and Gnomish equivalents of *Ēoh* are derived directly from this Gothic form rather than the Old English. For example, the Qenya Phonology states that the voiceless labiovelar spirant *xw* (also spelled *h*) became *v* between vowels, and that final *-s* > *-z* > *-r* (see PE 12, pp. 17, 20); thus *Elvas* > Q *Ēvar-* (the long vowel is difficult to explain, unless it was influenced by that in *Ēoh*). On the next page in Notebook C (fol. 57r) an isolated form *Eqar* appears, probably an alternative Qenya form of *Ēoh*’s name derived from *Elvas* or PIE **ekwos*. Written above *Eqar* is the intriguing note: “*Sirion* the Rhine.” A similar note in the manuscript of *The Cottage of Lost Play* (S1 / I, fol. 10) reads “*Sirion* the Trent (or Rhine?)” with “the Trent” emended to “Severn”.

Christopher Tolkien writes of the name *Beorn*: “in Old English ‘warrior’, but originally meaning ‘bear’, as does the cognate word *björn* in Old Norse” (I 23). These derive from PGmc. **bermuz*, a derivative of the Indo-European root **bher-* ‘bright, brown’, whence also OE *bera* ‘a bear’. The Gothic reflex of **bermuz* is not recorded, but it would have the form **baīrmus*. *Bernus* in this text was probably intended as a form of **baīrmus*, with Tolkien again spelling Gothic *aī* as *e*. The form *Bera(n)* written above *Bernus* is probably OE *bera*, with the parenthetical *n* indicating that it is a weak (*n*-stem) noun, which appears as *bera* in the nominative singular but as *beran* in the accusative, dative and genitive singulars. *Bernus* and *Bera(n)* are followed by two Elvish equivalents: Gn. *Beren* (in which the second vowel is uncertain, the reading *Berín* also being possible) and Q *Veran*. Both of these appear to

derive from *Bera(n)* rather than *Bernus*. However, *Veran* was first written as *Verus*, which suggests derivation from *Bernus* (although **Vernus* might be expected instead).

Another note on Eoh and Beorn in Notebook C (S1 / XIII, fol. 53v) again gives *Echos* and *Evar* (with short E-) as Elvish forms of Eoh, who is there said to have set up a lordship in the Eastern Lands that was “overcome by *Verain* (*Beren*) *Beorn*.”]

Text X.

Eriol or (Angol?) remain in
Tol Eressea ∴ [?weds] **Nelmir**
sons **Heruven & Helusion**
(**Herwent** or **Lúthien** — *Heorrenda*
or *Hendwine*)

[This note appears in the notebook containing *The Cottage of Lost Play* (S1 / I, fol. 14). Here Eriol’s wife in Tol Eressëa is named *Nelmir* (the word preceding this name actually looks more like “was”, but this reading makes little sense in the context of the note as a whole). In the early collection of notes headed “Story of Eriol’s Life” she is called *Naimi* (*Éadgifu*) and identified as Vairë’s niece (II 290). *Éadgifu* is Old English, containing *éad* ‘blessedness’ and *gifu* ‘gift’ (II 323); the meaning of both *Naimi* and *Nelmir* is unclear. According to the “Eriol’s Life” notes, Eriol had one son by Naimi, named *Heorrenda*. In Text X, Eriol and Nelmir are said to have two sons, named in Qenya *Heruven* and *Helusion*, in Gnomish *Herwent* and *Lúthien*, and in Old English *Heorrenda* and *Hendwine*.

Heorrenda (Old Norse *Hjarrandi*) is a name of uncertain meaning found in surviving old Germanic poetry. In the Old English poem *Déor* *Heorrenda* is a bard who supplants *Déor* in his lord’s favor (see II 323). The initial element has been interpreted as OE *heorra*, ON *hjarri* ‘a hinge, cardinal point’, and an etymological connection with Latin *corvus* and Greek *korax* ‘raven’ has also been proposed, perhaps in the sense ‘plectrum’ (a pick used to play a stringed instrument), with *Heorrenda*/*Hjarrandi* meaning ‘minstrel’. *Herrant* is a 9th century German form of the name, for which the etymology **Hari-rand* has been proposed (Old High German *heri* ‘army’, *rand* ‘shield’). These theories were extant when Tolkien began work on the *Lost Tales* and were probably known to him, but they shed little light on the meaning of the Elvish forms *Heruven* and *Herwent*. Indeed, it seems possible that Q *Heruven*, Gn. *Herwent* are not translations at all but rather imitations of the phonological shape of *Heorrenda* using Elvish elements (Gn. *Herwent* particularly resembles German *Herrant*). Tolkien employed this same type of bilingual pun in his lists of Old English equivalents of Elvish names in the *Quenta* (c. 1930), in which he “used Old English words to give a likeness of sound (with of course a suitable meaning), rather than a translation,” e.g., *Angband* = OE *Engbend* < *enge* ‘narrow, strait, oppressive, cruel’ + *bend* ‘bond, fetter’ and *Balrog* = *Bealuwearg*, *Bealubrôga* < OE *bealu* ‘evil’ + *wearg* ‘felon, outlaw, accursed being’ or *brôga* ‘terror’ (IV 209). From this standpoint, the first element in Q *Heruven* is probably Q *heru* ‘lord’, while Gn. *Herwent* contains a cognate element **her-* seen also in Gn. *hermon* ‘lord’ and *herma* ‘protection; lordship, sway’ (QL 40, GL 49). GL gives *gwent*, *gwenn*, *gwen* ‘large, big; fine’ from a root *gwene-* (GL 45); this root is not in QL, but the Qenya equivalents to the Gnomish words would be **went-*, **wend-*, **wen* (or **vent-*, **vend-*, **ven*). So Tolkien may have intended *Heruven*, *Herwent* to mean *‘great lord’.

Lúthien, the Gnomish name of Eriol’s second son, appears variously in other contemporary texts as a name given to Ælfwine by the Elves of Tol Eressëa, meaning ‘friend’; as the name of Telumektar’s son, glossed as ‘wanderer’; and as a name of England (II 301, 302, 312). *Lúthien* in Text X must mean ‘friend’, since the Old English form is *Hendwine*, which contains *wine* ‘friend’; the first element in the Old English name might be *hende* ‘near, at hand’, with *Hendwine* intended as *‘close friend’. Gn. *Lúthien* and Q *Helusion* ‘friend’ appear to be derived from the root LUSU- ‘foment, cherish, warm, bathe’, whence *lūsina* ‘warm, glowing, of things; of people, affectionate, hearty’ (QL 57). The element *He-* in *Helusion* is obscure, unless it is an unstressed variant of *hya* ‘by, this by us’ (QL 41) equivalent to OE *hende* ‘near, at hand’ in *Hendwine* (though there is no evidence to confirm the phonological development of *hya* > *he-*). Its primary function was perhaps simply to preserve the alliteration of OE *Heorrenda*, *Hendwine* in the Qenya forms.]

Text XI.

Aelfwine weds **Ea**risse
 daughter of Lindo lives at Tavrobel
 His sons *Hlúdwine* of the clear
 voice and *Heorrenda* the harper

[This note appears in Notebook C (S1 / XIII, fol. 50v). Here Aelfwine marries “Ea

risse, daughter of Lindo” (the meaning of the name *Ea*risse is discussed in the commentary to Text XII below); in the “Story of Eriol’s Life” Eriol weds *Naimi* (*Éadgifu*) niece of Vaire, and in Text X he weds *Nelmir*.
 In Text X Eriol’s two sons are *Heorrenda* and *Hendwine*; in Text XI, Aelfwine also has two sons, *Heorrenda* and *Hlúdwine*. *Heorrenda* is called “the harper,” which might simply allude to *Heorrenda*’s role as a bard in the poem *Déor*, though it could also suggest that Tolkien adhered to the theory mentioned above that *Heorrenda* meant ‘minstrel’ (as proposed by Karl Viktor Müllenhoff, one of the giants of Germanic philology in the 19th century).

The first element in *Hlúdwine*, called “of the clear voice,” is appropriately enough OE *hlúd* ‘loud, sonorous’ (unlike *Heorrenda*, this name does not appear in Old English literature). OE *hlúd* ultimately derives from **klū-īō-* ‘heard’ (passive participle from the Proto-Indo-European root **kleu-* ‘to hear’), with cognates occurring in various personal names with the meaning ‘famous’, for example Greek *Klyto-* and Gaulish *Cluto-*, *Clōto-*, and in Latin *in-clutus* ‘renowned’. This sense also occurs in Germanic, as in Old High German (*h*)*lūt*, *chlūd* ‘loud, sonorous; known, famous’, and Tolkien perhaps meant *Hlúdwine* to suggest that this son of Aelfwine was famous for his sonorous voice.]

Text XII.

The Ancient Mariner (Ulmo)
 He finds Tol Eressea.
 He weds **Ea**risse (*Edith*)
 his son[s] **Lú**thien (*Helú*sion
 or *Hlúdwine*) [?and] **Hor**win
Heruvendo *Heorrenda*

[This note appears in Notebook C (S1 / XIII, fol. 52v). “He” in the second line is undoubtedly Aelfwine, who in Text XI also weds *Ea*risse and has two sons, *Hlúdwine* and *Heorrenda*. Q *Ea*risse (first written here as *Eadis*se) is equated in this text with English *Edith*, in Old English *Eadgyth*, which contains *éad* ‘riches, prosperity, good fortune, happiness’ (the same element seen in the similar Old English name *Éadgifu*, given to Eriol’s wife *Naimi*) and *gyth*, a form of *gūð* ‘combat, battle, war’. *Ea*risse then is apparently the same sort of phonological imitation (rather than translation) as Q *Heruven* = *Heorrenda* and OE *Engbend* = *Angband* discussed in the commentary to Text X. The ending *-sse* occurs in the feminine Qenya names *Lotisse* or *Lotesse* (a surname of Erinti) < *lōte* ‘a flower’ (QL 36, 55), and *Measse* (the war-goddess) < *mear* ‘gore, blood’ (QL 60). The first element might be Q *ea*, *earen(-d)* ‘eagle’, which in the forms *ea(r)*, *earen* is cited in the entry for Gn. *ior* ‘eagle’ (QL 34, GL 51).

Here *Hlúdwine* (rather than *Hendwine*, as in Text X) is the Old English form of Gn. *Lúhien*, Q *Helú*sion ‘friend’, which it resembles in the sound sequence *-lúd-* beside *-lúth-*, *-lús-*. The fact that OE *hlúd* ‘loud, sonorous’ now occupies the position equivalent to *He-* in Q *Helú*sion does little to shed further light on the meaning of this Qenya prefix, other than to further the suspicion that *He-* may be a non-significant syllable added merely to maintain the alliteration of OE *Hlúdwine*, *Heorrenda* in the Qenya forms (as suggested above in the commentary on Text X).

The Qenya form of *Heorrenda* in the present text is *Heru*vendo, which is an even closer phonological imitation of the Old English name than *Heruven* in Text X. The fuller Qenya ending *-vendo* appears to be the Qenya reflex of Gn. *gwenn* ‘big, large; fine’ (in Text X, the Gnomish form *Herwent* appears to contain the variant *gwent* instead), to which the masculine ending *-o* has been added. The Gnomish equivalent of *Heru*vendo in this text is, surprisingly, *Horwin*. The first element *Hor-* cannot be cognate with Q *Heru-* (though we might suppose that *Horwin* is a slip for **Herwin*). GL gives *hōr* ‘old, aged, ancient (only of things still existing)’, though this does not seem to have a particularly suitable meaning (p. 49). It is possible that Tolkien meant Gn. *Horwin* to recall *Horund* (or *Horant*), the form taken by the name *Heorrenda* in the 13th century German poem *Kudrun*, in which *Horund* is a renowned minstrel.]



Name-list to *The Fall of Gondolin*

Christopher Tolkien in his preliminary remarks on “The Fall of Gondolin” in *The Book of Lost Tales, Part Two*, says that “An interesting document accompanies the Tale: this is a substantial though incomplete list of names (with explanations) that occur in it, now in places difficult or impossible to read. The names are given in alphabetical order but go only as far as L” (II 148). In his Commentary following the Tale, Christopher Tolkien gives some of the entries from it, while also citing certain words from the list in the Appendix on Names (II 214–217, 335–349). He refers to the list as the “Name-list to *The Fall of Gondolin*” (NFG), a designation that we will retain here.

The fact that NFG extends only so far as to include entries for the letters A through L allows us to establish its close association with “The Official Name List”.¹ The Noldorissa column of this list has checkmarks next to certain names, invariably those that begin with (or one of whose components begins with) a letter from A to L. A comparison shows that all of the names that have been checked in the earlier list have been included in NFG, and that the latter consists almost entirely of those checked names together with listings of all those Noldorissa words from which they are derived that also occur in the same alphabetic range. For example, *Balrog* ‘evil demon’ is listed together with its first component *Bal* ‘evilness’; *Elfrith* ‘Littleheart’ with the component *Elf* ‘heart’; and *Gar Furion* ‘secret place’ along with both of its components *Furion* ‘hidden’ and *Gar* ‘place’.

Tolkien composed NFG by going through ONL for each letter of the alphabet. Thus the first seven entries are for *Asgon*, *Ainon*, *Ād Ilon*, *Angtham*, *Angband*, *Amon* and *Amon Gwareth*. The last two do not occur in ONL, but the other five do and were composed in the order that the names occur there. Clearly Tolkien’s intention was ultimately to complete an alphabetical list of Noldorissa names in the Tale along with the words they contain as elements. In the edited version here we give all of the entries of NFG in alphabetical order, pointing out any juxtapositions in the manuscript version relevant to understanding the contents.²

Christopher Tolkien also mentions “another projected list of names, abandoned after only a couple of entries had been made” (II 202). The introductory note to this is somewhat briefer than that for NFG although similar to it, stating that the source of the information in the list is Eriol, who obtained it in turn by “the teaching of Elfrith and Rûmil”. (Although not mentioned in the introductory note to NFG, *Rûmil* is cited several times in the list as a source of alternative information.) The shorter projected list was to concern “those names and words in this first tale which the tale doth not fully interpret.” It has entries for *Aule* and *Earendel*, and the deleted beginning of an entry for *Alalminōre*, explains the phrase “Aule’s kindred,” and mentions Wingilot and Littleheart — all referred to in *The Cottage of Lost Play* (I 13–16). Probably these were to be notes accompanying “this first tale” of the Lost Tales in their order of telling.

Although both of these lists were abandoned before completion, they show a significant amount of development in the forms of some of the words and names listed. These conceptual changes are discussed in the editorial annotations. The style of language used in the lists is archaic, intended to reflect their authorship by Eriol. In this edition the fairly sparse punctuation and inconsistent capitalization of the originals have been largely retained, as being a part of this style, although the words and names cited have been italicized editorially, or made bold-face in the case of the main form or forms in each entry.

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¹ “The Official Name List” (ONL), edited by Christopher Gilson, Bill Welden, Carl F. Hostetter, and Patrick Wynne was published in *Parma Eldalamberon* (PE), no. 13, pp. 100–105.

² For instance, in the entry *Ād Ilon* Tolkien alludes to something mentioned in the entry *Ainon* as “just spoken.”

Here is set forth by Eriol at the teaching of Bronweg's son *Elfrith* or Littleheart (& he was so named for the youth and wonder of his heart) those names and words that are used in these tales from either the tongue of the Elves of Kor as at that time spoken in the Lonely Isle, or from that related one of the Noldoli their kin whom they wrested from Melko.

* Here first are they which appear in *The tale of Tuor and the Exiles of Gondolin*, first among these those ones in the Gnome-speech (**Lam Goldrin**).

[*Elfriniel* >> *Elfrith*. “(**Lam Goldrin**)” was added in pencil. Cf. GL *lam* ‘tongue’, *golda* ‘gnome; (Q *noldo*); i.e. wise one’, *goldogrin* ‘the language of the Gnomes (*Goldoth*)’. The “Early Chart of Names” has Qenya *Noldor* ‘Gnomes’, beside Gnomish *gold*, *goldlin* (PE 13, p. 99). “The Creatures of the Earth” has Q *Noldor*, *Noldoli*, *noldo* beside Gn. *Golthaf*, *goltha* (PE 14, p. 9).]

{(**Âd Ilon**) of Him have we just spoken.}

[This entry follows *Ainon* in the manuscript, and probably refers to the mention there of *Ilúvatar* (originally called *Ad Ilon* in Gnomish). This name *Âd Ilon*, apparently intended to mean ‘Sky Father’, was probably deleted at the same time that the meaning of *Ilon* ‘the sky’ was also rejected. (See the entries for *Ilon*, *Ilador* and *Ilathon*.) The Gnomish Lexicon (GL) has *ador* † ‘father’, “affectionate” (*nadi*, (*nada* ‘father, daddy’, and *athon* ‘father’, later replaced by *nathon* ‘father’ (PE 11, pp. 17, 59). ONL originally had the forms *Indoradr* (>> *Endoradr*) and *Ad Ilon*, later both replaced by *Ilwador* (p. 103).]

Ainon now these were great beings who dwelt with *Ilúvatar* as the elves name Him (but the gnomes **Ilador** or **Ilathon**) ere the world grew, and some of these dwelt after in the world and are the Gods or *Ainur* as say the elves; but thereof may more be learnt in the tale told by Rúmil in the “Music of the Ainur,” or in those sayings of his to Eriol in the garden of Lindo.

[The words “or *Emu*” were deleted following *Ilúvatar*. (See the entry *En*.) **Ad Ilon** was replaced by **Ilwador** (>> **Ilador**) written above it in pencil. The words “or **Ilathon**” were added below in pencil. The Qenya Lexicon (QL) has *ainu* ‘a pagan god’, *aini* ‘a pagan goddess’ (PE 12, p. 34). Cf. GL *Ain*, m. *ainos*, f. *ainil* ‘a God,

i.e. one of the Great Valar’. ONL has Eldarissa (Eld.) *Ainur* and Noldorissa (N) *Gainon* >> *Ainon* (p. 103).]

alwen [See the entry *Galdor*.]

(**Amon**) meaneth a hill.

Amon 'wareth meaneth hill of Vigilance and thereupon stood Gondolin.

[Tolkien started to incorporate this name with the words “and **Amon Gwareth**” as part of the preceding entry for *Amon*. The entry for the name was altered from **Amon Gwareth** to **Amon G'wareth**, but the apostrophe was presumably intended to replace the initial **G** in the second component (indicating its lenition), though perhaps Tolkien remained uncertain about it. Cf. GL *amon* ‘hill, mount, steep slope’, and *Amon 'Wareth* ‘Hill of Ward’ (p. 19). The name reappears in the form *Amon Gwareth* ‘the hill of watching’ in the “Sketch of the Mythology” of c. 1926–30 (*The Shaping of Middle-earth*, p. 34).]

(**Angtham**) Now this name is not used in *The tale of Tuor* but it is the right Gnome name of the Halls of Iron where Melko dwelt.

(**Angband**) is the name of those places of bondage, interpreted “hells of iron,” where Melko held the Noldoli at labour. Now the Elves called this *Angasan* and *Erimandu*, yet the last not seldom *Angamandi*.

[**Angtham** and **Angband** are in ink, but the parentheses around them are in pencil, and the end of the text is in pencil starting with the words “right Gnome name”. (The remainder of the manuscript from this point is all in pencil.) *Erimandu* << *Eremando* or *Eremanda*, the original final vowel uncertain. *Angamandos* >> *Angamandu* >> *Angamandi*. QL has *Angamandu* = *Erimandu*, pl. *Angamandi* ‘Hells of Iron’ (PE 12, p. 31). Cf. GL *Angband* >> *Angbann(in)* ‘the Hells of Iron’. ONL has Eld. *Angasan*, N *Angtham* ‘Halls of Iron’ (p. 104). For the second component of this name, cf. QL *san* (*sam*-, *samb*-) ‘hall, dwelling, house’, GL *tham* ‘chamber, room’ and *thambros* ‘hall’.]

Asgon a lake in the “land of shadows” *Dor Lómin* by the Elves named *Aksan*.

[GL has *Asgon*, *Aison* “name of a lake (Q *Aksanda*) in *Dor Lómin* (*Hirilóme*).” ONL has Eld. *Aksan*, (*Eakson*- >>) *akson*-, N *Asgon* ‘lake in (Mathusdor >>) *Dor Lómin*’, *asc* ‘water’ (p. 101). Cf. II 336.]

Bablon was a city of Men, and more rightly *Babylon*, but such is the gnomes' name as they now shape it and they got it from men aforetime.

[ONL has N *Bablon* (p. 105). Cf. II 214.]

Bad Uthwen which meaneth but "way of escape" and is in Eldarissa *Uswevande*.

[**Uswen** >> **Uthwen**. QL *uswe* 'issue, outlet, escape', *vand-* 'way, path'. GL has *bad* 'way, path' (rejected), *uthwen* 'way out, exit; escape', and *taleg-Uthwen* 'the Way of Escape', with first component *taleg*, *taloth* 'a (foot)path'. Eld. *Uswevanda* (originally with alternative *Van Uswea*), N *Bad Uswen* 'Way of Escape' (ONL 102). Cf. II 336.]

(**Bal**) meaneth evilness and **Balc** evil and

* **Balrog** meaneth evil demon and *The Fall of Gondolin* speaketh much of these creatures of Melko's.

[GL *bal* 'anguish, pain', *balc* 'cruel', and *Balrog* "a kind of fire demon, creatures and servants of Melko." ONL gives *Balc* as a variant of *Belc*, the Noldorissa form of Eld. *Melko* (p. 101, n. 17). Cf. II 336 s.v. *Balcmeg*.]

Balcmeg was a great fighter among the *Orclim* (or *Orqui* say the Elves) who fell to the axe of Tuor — 'tis in meaning "heart of evil".

[Eld. *Malkamekte*, N *Balcmeg* (ONL 105). Also cf. QL *Ork* (*orq-*) 'monster, ogre, demon', GL *orc* 'goblin', pl. *orcín*, *orchoth*, Eld. *Orqui*, N *Orclim* 'Orcs' (ONL 102). Cf. II 336.]

(**Banin** or **Bandrim**) Cp. *Gwaloth*. Now these dwell, say the Noldoli, in *Gwalien*, but they are spoken of ever by Elfrith and the others in their elfin names as the *Valar* (or *Vali*), and that glorious region of their abode as *Valinor*.

[**Banion** >> **Banin**. **Banlim** >> **Bandrim**. *Banien* >> *Gwalien*. "Bronweg" >> "Elfriniel" >> "Elfrith". The cross-reference to *Gwaloth* was added later. There is no entry for it here, but GL gives the form as an equivalent of *Gwalin*, apparently a plural of *Gwala* "one of the Gods, including their divine folk and Children, hence often used of one of the lesser folk as opposed to *Ban*." QL *Valar*, *Vali*, pl. 'The happy folk, Ainu and their attendants', *Valinor*, *Valinóre* 'Asgard', GL *Ban* 'a god, one of the (great) Valar' (deleted), *Banin*, rare pl. 'Valar' (deleted), *Gwalien* = *Dor Gwalion* 'Land of the Valar, Valinor'. ONL has

Eld. *Valar*, N *Banlim* and Eld. *Valinor*, N *Banien*, originally with variants for the Noldorissa names: *Gwallim*; *Dorbanlim* and *Gwalien* (p. 103). Cf. II 349 s.v. *Valar*.]

Bansil [See the annotation to the entry *Gwanathil*.]

Bar meaneth dwelling (elfin *mar*).

[QL †*mar* (*mas-*) 'dwelling of men, -land, the Earth', GL *bara* 'home', *-bar*, as suffix 'dweller; home, ham'.]

(**Belca**) Though here of overwhelming custom did Bronweg use the elfin names, this was the name aforetime among the gnomes of that evil Ainu *Melko*; and also he was called *Flandrog* and *Geluim* (*Alfando* and *Yeloimu*).

[**Belc** >> **Belca**. **Belcon** >> *Flandrog*. *Deluth* >> *Geluim*. *Yeloisu* >> *Yeloimu*. (See the entry *Geluim*.) QL *Melko* 'God of Evil', GL *Belca* >> *Belcha* 'Lord of utter heat and cold, of violence and evil', *flanthog* 'scornful', "esp. a proper name of *Belca*." Eld. *Melko*, N (*Balc*) *Belc*, *-on* (ONL 101). Cf. II 336 s.v. *Belcha*.]

(**Cor**) which is but the Noldo spelling of *Kor*, and the many tales of this fair place one may hear in the stories told of *Earendel*.

[QL *Kor* 'the ancient town built above the rocks of Eldamar, whence the fairies marched into the world', GL *Côr* 'The hill of the fairies and the town thereon near the shores of the Bay of Faery in *Gwalien*' (form deleted), *Gwâr* = Q *Kor*, 'the town on the round Hill', *Goros* = *Gwâr*. Eld. *Kor*, N *Cor* (ONL 103).]

Cris meaneth much as doth *falc* a cleft, ravine, or narrow way of waters with high walls. In this tale of Tuor comes in both **Cris a Deloth Ilbrant** (or *Criss Ilbranteloth*) and *Cris thorn*.

Cris Ilbranteloth signifieth gully of the rainbow-roof, and is in the Eldar speech *Kiris Iluqingatelda*, *Ilwerantelimba*.

Cris Thorn is Eagles' Cleft or *Sornekiris*.

[*Cris a Teld Quing Ilon* >> **Cris a Deloth Ilbrant**, and "(or *Criss Ilbranteloth*)" added at the same time. **Cris a Teld-Qing-Ilon** >> **Cris Ilbranteloth**. *Ilwerantelimba* was added at the same time that the Gnomish forms were changed, and later altered to *Ilwerantelimba*. QL *kiris* 'cleft, crack', *iluqinga* 'rainbow', *Ilweran*, *ilweranta* 'rainbow', *telda* 'having a roof',

telin (mb) ‘roof, covering’, *telimbo* ‘canopy; sky’, *sonne* ‘eagle’, GL *criss* ‘cleft, gash; gully’, *ilbrant*, *ilvrant* ‘rainbow’, *cwing* ‘a bow’, *teloth* ‘roofing, canopy; shelter’, *thorn* ‘an eagle’. Eld. *Kiris Telda Iluqinga* >> *Kiris Iluqingatelda*, *Iluqintelimba*, N *Cris o Teld Quing Ilon*; Eld. *Sornekiris*, N *Cristhorn* (ONL 101, 105). Cf. II 336-37 s.vv. *Cris Ilbranteloth*, *Cristhorn*.]

Culu or **Culon** is a name we have in poesy for *Glor* (and Rumil saith that it is the Elfin *Kulu* and *-gol* in our *Glingol*, *Glindigol*).

[The form *Glindigol* was added later. (See the entry *Glingol*.) QL *kulu* ‘gold’, GL *culu* † poetically = ‘gold’, “also used mystically as a class name of all red and yellow metals, as *giltha* of white and grey.” Cf. II 341 s.v. *Glingol*.]

(Danigwethil) do the gnomes call *Taniquetil* but seek for tales concerning that mountain rather in the elfin name.

[**Danigwiel** >> **Danigwethil**. QL *Taniquetil* (-d) ‘Lofty snowcap, a great mountain at World’s Edge’, GL *Danigwethil*, *-gwethil* ‘the great mount[ain] of Valinor’. Eld. *Taniquetild*-, N *Danigwiel* (ONL 103). II 337 s.v. *Danigwiel*.]

Deluth [See the annotation to the entry *Geluim*.]

Dor meaneth Land or Region and is elfin *Nóre*, or *-nor*.

[QL *Nóre*, *-nor* “land is different from family, one = Gnome *Dor*, [the] other *Gor*” (deleted), *nóre* ‘native land, nation, family; country’, *-nor* “form in compounds,” GL *dôr* ‘land, country (inhabited), people of the land’, *Dor* “is often prefixed to a simple nominative noun in singular or plural.”]

Dor lômin or the “land of Shadows” was that region named of the Eldar *Hísilôme* (and this means Shadowy Twilights) where Melko shut men, and it is so called by reason of the scanty sun which peeps little over the Iron Mountains to the east and south of it — there dwell now the Shadow folk. Thence came Tuor to Gondolin.

[QL *híse*, *histe* ‘dusk’, *Hisinin* ‘Land of Twilight’, *lôme* ‘dusk, gloom, darkness’, GL *lômin*, adjective ‘shady, shadowy, gloomy’, noun ‘gloom(iness)’. Eld. *Hísilôme*, with deleted alternatives *Hisinin*, *Lômelar* and *Lômindor*, N *Mathusdor* >> *Dor Lômin* ‘land of Shadows,

where men were kept by Melko’ (ONL 101). Cf. II 215 s.v. *Dor Lômin*.]

(Dor tathrin) was the gnome name of that Land of Willows of which this and many a tale tells.

[QL *tasarin* ‘willow’, GL *tathrin* ‘willow’.]

Dramborleg (or as it may be named **Drambor**) meaneth in its full form Thudder-Sharp, and was the axe of Tuor that smote both a heavy dint as of a club and cleft as a sword; and the Eldar say *Tarambor* or *Tarambolaika*.

[QL *tarambo* ‘a bang, buffet’, *Tarambor*, *Tarambolaika* “Tuor’s axe,” *laika* ‘keen, sharp’, GL *leg*, *lêg* ‘keen, sharp; piercing’ = *gleg* ‘sharp’. Eld. *Tarambor*, *Tarambolaika*, N *Drambor(leg)* ‘Thudder-sharp’ (ONL 103). Cf. II 337.]

Duilin whose name meaneth Swallow was the lord of that house of the Gondothlim whose sign was the swallow and was surest of the archers of Eldalie, but fell in the fall of Gondolin. Now the names of those champions appear but in Noldorissa, seeing that gnomes they were, but his name would be in Eldarissa *Tuilindo*, and that of his house (which the Gnomes called **Nos Duilin**) *Nosse Tuilinda*.

[QL *Tuilindo* ‘(spring-singer), swallow’, *nosse* ‘folk, kin, people’, GL *duiling*, (*duili*, *duirilin* >>) *duilinc* ‘swallow’, *nost* ‘birth; blood, high birth; birthday’ = *noss*; *nothri* = *nost* (in the sense ‘birth’), and ‘family, kinship’. Eld. *Tuilindo* (*Tuilindor*), N *Duilin* “lord of *Thlim Duilin*” (ONL 104). Cf. II 337-38.]

Earendl though belike it hath some kinship to the elfin *ea* and *earen*, eagle and eyrie (wherefore cometh to mind the passage of *Cristhorn* and the use of the Sign of the Eagle by Idril) is thought to be woven of that secret tongue of the Gondothlim — how so *Earendel* was the Son of Tuor and Idril and ’tis said the only being that is half of the kindred of the Eldalie and half of Men. He was the greatest and first of all mariners among men and saw regions that men have not yet found nor gazed upon for all the multitude of their boats. He rideth now with Voronwe upon the winds of the firmament nor comes ever further back than Kor, else would he die

like other men, so much of the mortal is in him.

[*ear* >> *ea*. “first of all mariners” >> “first of all mariners among men”. “have not yet for all their boats arrived at nor gazed upon” >> “have not yet found nor gazed upon for all the multitude of their boats”. QL *ea*, *earen(-d)* ‘eagle’, *Earendl* ‘the wanderer, the greater sailor who sailed up into the sky in his ship Vingelot, which now is the morning or evening star’. GL *Ioringli* “true Gn. form of Earendel’s name, though the eldar-form has been also adopted, and often is met in transition state, as *Iarendel*, *Iorendel*.” Eld. *Earendl*, N *Earendel* (ONL 104). Cf. I 251, II 215, 267.]

Ecthel meaneth a fountain and is akin to the elfin *Ektele*.

Ecthelion was that lord of the house of the Fountain, who had the fairest voice, and was most skilled in musics of all the Gondothlim. He won renown for ever by his slaying of Gothmog son of Melko, whereby Tuor was saved from death but *Ecthelion* was drowned with his foe in the king’s fountain.

[QL *Ektele* ‘fountain’, GL *ecthel* >> *ectheluin* ‘fount, fountain’, *Ecthelion* ‘Lord of the Fountains’, “a captain of the gnomes of Gondolin, who perished in the King’s Fountain at the sack of that city.” Eld. *Ektelion* (*Kapalindar*), N *Ecthelion* “lord of *thlim ecthel*” (ONL 104). Cf. II 215, 338 s.v. *Ecthelion*. For Tolkien’s later thoughts on the name *Ecthelion*, see *The Lost Road and Other Writings*, pp. 355, 388, and *The War of the Jewels* (XI), pp. 318-19.]

Egalmoth is a great name, yet none know clearly its meaning — some have said its bearer was so named in that he was worth a thousand elves (but Rumil says nay) and others that it signifies the mighty shoulders of that Gnome, and so saith Rumil, but perchance it was woven of a secret tongue of the Gondothlim, yet was he lord of the house of the Heavenly Arch, and got even out of the burning of Gondolin, and dwelt after at the mouth of Sirion, but was slain in a dire battle there when Melko seized Elwing.

[This entry originally began: “**Egalmoth** and no one knows its meaning for it was woven of a secret tongue of the Gondothlim, yet was he lord of the house of the Heavenly Arch.” QL *aika* † ‘broad, vast’, *Aikaldamor* ‘broad back’, “a hero of

the defense of Gondolin,” *almo*, *aldamo* ‘the broad of the back from shoulder to shoulder, back, shoulders’, GL *egrin* ‘wide, vast, broad; far’, *Egalmoth* ‘broadshoulder’, “a hero of Gondolin, one of the survivors,” *alm* ‘the broad of the back from shoulder to shoulder, the back, the shoulders’. Eld. *Aikaldamor* (*Ilqingi*), N *Egalmoth* “lord of *Thlim Quing Ilon*” (ONL 104). Cf. II-215, 338. For Tolkien’s later interpretation of the name *Egalmoth*, see XI 318.]

(**Egla**) said the son of Bronweg, was the gnome name of the *Eldar* (now but seldom used) who dwelt in Kor, and they were called **Eglothrim** (that is *Eldalie*), and their tongue **Lam Eglathon** or **Egladrin**. Rûmil said these names **Egla** and *Elda* were akin, but Elfrith cared not overmuch for such lore and they seem not over alike.

[**Egol** >> **Egla**, at both occurrences. **Eglothlim** >> **Eglothrim**. **Lam Eglon** >> **Lam Eglathon**, with the phrase “or **Egladrin**” added above. “Elfriniel” >> “Elfrith”. QL *elda* ‘a beach-fay or *Solosimpe* (shore-piper)’, *eldarissa*, *eldaet* ‘the language of the *Eldar*’, *lie* ‘people, folk’, GL *Egla* ‘a being from outside’, “name of the fairies given by the Gwalin, and adopted largely by them,” = Q *Elda*; **Eglothrim** “consisted of Imrim (Tilthin), Goldothrim and Simfithrim (Flosibrim), or Inwir, Noldoli, and Solosimpi,” = the *Eldalie*; **Egladrin** “the language of the Koreldar,” *lam* ‘tongue’. Eld. *Eldalie*, N *Eglathrim* >> **Eglothrim** (ONL 104). Cf. II 338-9 s.v. *Eglamar*.]

(**Elf**) meaneth heart (as elfin *Elben*).

Elfrith is Littleheart.

[The head-note explains that Elfrith “was so named for the youth and wonder of his heart.” QL *Elwen* ‘heart’, GL *elfrin*, *elfrith* ‘little heart’ (deleted), *Elfriniol* = Q *Elwenildon* (deleted), *ilf* ‘heart’, “esp. used of feelings,” *Ilfin*, *Ilfin*, *Ilfiniol* ‘little one, little heart’ (Q *Ilwerin*); *Ilfrith* ‘dear heart’, compared with *grith* ‘care, attention, affection’. ONL has *Elfrith* (p. 102). Cf. II 201-2 s.v. *Ilfiniol*.]

(**En**) do the mystic sayings of the Noldoli also name **Ilathon**, who is *Ilüvatar* — and this is like the elda *Enu*.

[The original reading of this entry was: “(**Enu**) did the mystic sayings of the Eldar also name *Ilüvatar* who is **Âd Ilon**.” **Âd Ilon** was replaced by **Ilathon** after the rephrasing of the sentence. (See the entries *Âd Ilon* and *Ilathon*.)

QL *Enu* ‘God Almighty, the creator who dwells without the world’. Eld. *Enu*, N *En*, with deleted variant *Enos* (ONL 103). Cf. II 343 s.v. *Ilhivatar*.]

*[**eng** is a plain or vale and **engriol** that which liveth or dwelleth therein.]

[This entry follows *Losengriol* in the original manuscript. The asterisk and brackets are in the manuscript, probably a reminder to restore the form to its correct alphabetical position. QL *endl* ‘plain, vale’, GL *eng* ‘smooth, level’, *enga* ‘plain, vale’, *engriol* ‘vale-like; of the vale’. Cf. II 345 s.v. *Lósengriol*.]

Eol or **Iol** was the father of Meglin as *The tale of Eol and Isfin* telleth.

[**Eol** >> **Iol** >> “**Eol** or **Iol**”. Eld. *Aiwala*, *Aiwl*, N *Eol* “father of Meglin” (ONL 104).]

(**Estrin**) meaneth a tower.

[QL *tiri*- ‘watch; keep, guard, preserve’ look at, gaze at, observe’, *tirin* ‘a tall tower, turret, minaret’, GL *esc* ‘sharp point, sharp edge’, *estirin*, *estirion*, *estrin* ‘a pinnacle’, *tir*- ‘look for; look out for, watch for’, *tirin*, † *tirion* ‘watch-tower, turret, tower’.]

(**Falas**) meaneth (even as *falas* or *falasse* in Eldar) a beach.

[Apparently this entry was originally: “(**Falas**) meaneth even as *falas* or *falasse* a beach”. QL *falas(s)* ‘shore, beach’, GL *falos* ‘sea-marge, surf, coast, line’. Cf. II 339 s.v. *Falasquil*.]

Falas ’Wilb or **Wilma** the “beach of peace” was *Falasquil* in elfin, where Tuor at first dwelt in a sheltered cove by the Great Sea.

[**Falas·a·Gwilb** >> “**Falas ’Wilb** or **a Wilma**” >> “**Falas ’Wilb** or **Wilma**”. (See the entry *Gwilb*.) Eld. *Falasquil*, N *Gwilfalas* >> *Falas a Gwilth* >> *Falas a Gwilb* (ONL 101). Cf. II 339 s.v. *Falasquil*.]

(**Falc**) is cleft and is much as *Cris*, being elfin *falqa*.

[QL *falqa* ‘cleft, cliff, pass in mountains, ravine’, GL *falc* ‘cleft, gash; ravine, cliffs’. Cf. II 341 s.v. *Glorfalc*.]

(**Findel**) is “tress”, and is the elfin *findil*.

[QL *findl* ‘lock of hair’, GL *findel* ‘a lock of hair’ (deleted), *findl*, *finnil* ‘a tress’. Cf. II 341 s.v. *Glorfindel*.]

(**Furion**) meaneth “hidden” (and is like eldar *furin*, or *hurin* as some make it, but Rûmil who loveth tongues speaks of this hereafter).

[QL *furin*, *hurin* ‘hidden, concealed’. GL has *furn* ‘secret, concealed’ and *furion*, equated with it.]

Galdor was that valiant Gnome who led the men of the tree in many a charge and yet won out of Gondolin and even the onslaught of Melko upon the dwellers at Sirion’s mouth and went back to the ruins with Earendel. He dwelleth yet in Tol Eressea, said Elfriniel, and still do some [of] his folk name themselves **Nos nan Alwen** for **alwen** is a tree.

[The phrase “the men of the tree” refers to one of the kindreds of the Gondothlim (II 173). “at Sirion” >> “at Sirion’s mouth”. **Nos Galdon** >> **Nos nan Alwen**. The final phrase “**alwen** is a tree” was originally given as a connected entry: “(**Galdon**) is a tree, and thereto Galdor’s name akin”. QL *alda* ‘tree’, GL *ald* >> *âl* ‘wood (material)’, † *alwen* ‘tree’, *Aldor* >> *Althor* “a name of Orma,” compared to Q *Aldaron*. Eld. *Aldaron* (*Aldar*), N *Galdor* “lord of *Thlim galdon*” (ONL 104). Cf. II 215, 340.]

(**Gar**) meaneth place and (saith Rumil) is the elfin *arda*.

[QL *arda* ‘a place, spot’, GL *gar*, (*gard* >>) *garth* (*gardhin*) ‘place, especially an inhabited district’.]

Gar Ainion = Place of the Gods.

[**Gar Ainon** >> **Gar Ainion**.]

Gar Furion meaneth secret place.

[Eld. *Ardalomba*, † *Ardaurin*, N *Gar Furion* (ONL 102). Cf. QL *lomba* ‘secret’.]

Garlisgion was our name saith Elfrith for the Place of Reeds which is its interpretation.

[**Garlisgiol** >> **Garlisgion**. (See the entry *lisg*.) Eld. *Ardaliskea*, N *Garlisgiol* ‘Place of reeds’ (ONL 102).]

Geluim which is the elfin *Yeloimu*, is that name of *Melko* which saith that he commands uttermost cold and uttermost heat.

[**Deluth** >> **Geluim**. *Yelur*, *Yelusto* >> *Yeloimu*. The entry precedes *Danigwethil* in the manuscript. QL *Yelur* (*r* or *s*) “= Melko,” GL *Geluim* “the name of Belcha (Melko), when

exercising his opp[osite] functions of extreme cold" (Q *Yeloimu*). Eld. *Yelusto*, N *Deluth* (ONL 103).]

Gilweth was son of Inwithi(e)l (Githil) and is in elfin *Ingil* or *Isilmo*.

["GimGithil" >> "Inwithi(e)l (Githil)". Tolkien struck through the word "or" and the first three letters of *Isilmo*, and wrote a hook above and to the right of *Ingil*, perhaps indicating a revised form *Ingilmo*. QL *Ingil* = *In* + 'il, "which appears in *Gilweth*." GL *Gil* 'Sirius', "name of *Gilweth*, or *Githilma*, son of Inweg, after his ascent into heaven," *Gilweth*, compared to Q *Til*, *Il*, and the -'il in *Ingil*, the "ordinary name of that fairy in Q." Eld. *Isilmo*, N *Gilweth* (ONL 103).]

Githlim is *Gilweth* or as elves say *Isilmo*.

[**Ithlim** >> **Githlim**. QL *Isil* "a name of *Inwe* (*Isilinwe*), which is parallel to Gn. *Githil*," *Isilmo* = *Ingil*, "his son." GL *Githil*, *githiel* ("a name of" >>) "surname of *Inweg*, king of the Eldar," *Githlon* >> *Githilma* "his son," = *Gil(weth)*. Cf. Eld. *Isil*, N *Githil* (ONL 103).]

(Glam) meaneth fierce hate and even as *Gwar* has no kindred words in Eldar.

[GL *glâm* 'hatred, loathing'. N *glam* 'fierce hate' (ONL 102). Cf. II 340 s.v. *Glamhoth*.]

Glamhoth a "folk of dreadful hate" did we name the *Orcothlim* saith Elfrith.

[**Orclim** >> **Orcothlim**. GL *glam-hoth* "name given by the Goldothrim to the *Orcin*; People of dreadful Hate," *orc* 'goblin', "children of Melko," pl. *orcin*, *orchoth*. (See the entry *hoth*.) Eld. *Sankossi*, N *Glamhoth* = *Orclim* (ONL 102). Cf. QL *sanka* 'hate, fierce hatred', *Sankossi* 'the Goblins' (Gn. *Glamhoth*).]

(Glin) meaneth song as elfin *linde*.

Glingol, **Glindigol** meaneth "singing-gold" ('tis said), and this name was that which the Gondothlim had for that other of the two unfading trees in the king's square which bore golden bloom. It also was a shoot from the trees of Valinor (see rather where Elfrith has spoken of *Gwanathil*), but of *Lindelokte* (which is Singing-cluster) or *Laurelin* (which is Singing-gold) which lit all Valinor with golden light for half the 24 hours.

[The alternative form **Glindigol** was added later. The text originally referred to "that other of the two trees in the king's square which bore golden

bloom and faded not." *Bansil* >> *Gwanathil*. *Lindelaure* >> *Laurelin*. (See the entry *Culu*.) QL *lindele* 'song, music', *lin* (*nd*) 'musical voice, air, melody, tune', *lindelekte* 'singing-cluster; laburnum', GL *glin* 'sound; voice; utterance', *gling* 'musical' >> 'music'. Eld. *Kulullin* 'Gold-song', N *Glingol* (ONL 103). Cf. II 216, 341.]

Glor is gold and is that word that cometh in verse of the Kor-Eldar *laure* [so saith Rumil].

[QL *laure* 'gold', "much the same as *kulu*," GL *glôr* 'gold' (Q *laure*). Cf. II 341 s.v. *Glorfalc*.]

Glorfalc meaneth Golden-cleft and was one name Tuor named to himself for the secret riverway from Asgon to the great sea.

[GL *Glorfalc* "a great ravine leading out of Garioth." (See the entry *Falc*.) Eld. *falqalaure*, N *Glorfalc* 'golden-cleft', "name of secret river way from Mathusdor" (ONL 101).]

Glorfindel led the Golden Flower and was the best beloved of the Gondothlim, save it be Ecthelion, but who shall choose. Yet he was hapless and fell slaying a Balrog in the great fight in Crithorn. His name meaneth Gold-tress for his hair was golden, and the name of his house in Noldorissa **Los 'lōriol**.

[**Los Glōriol** >> **Los 'lōriol**. GL *Glorfindel* >> *Glorfinnl*, *Glorfingl* 'Goldlocks', "a hero of Gondolin, slain in pass of Crithorn." Eld. *Laurifindl*, *Kulufindl* (*Lōter Kuluinai*), N *Glorfindel* "lord of *thlim losglōriol*" (ONL 104). Cf. II 216.]

(Gond) meaneth a stone or stone, as doth elfin *on* and *ondo*.

[QL *on* (*d*) 'a stone', *ondo* 'stone', GL *gond* >> *gonn* 'great stone, rock'. II 342 s.v. *Gondolin*.]

Gondobar likewise meaneth dwelling of stone.

[The word "likewise" was added later. It may refer (allusively) to the fact that this was another of the Seven Names of *Gondolin*, the entry for which precedes this in the manuscript. GL has *Gondovar* >> *Gondthobar*, the later form perhaps representing variants *Gondobar* and *Gonthobar*, as one of the "other names of *Gondolin*." Eld. † *Ondomard*-, *Ondosta*, N *Gondobar* (ONL 102).]

Gondolin meaneth stone of song (whereby figuratively the gnomes meant stone that was carven and wrought to great beauty), and this was the name most usual of the Seven Names they gave to their city of secret refuge from Melko in those days before the release.

[GL *Gondolin*, *Gontholin* ‘Singing Stone’, “name of the city of the hidden gnomes, burnt by Melko; where Earendel was born,” = Q *Ondolin* >> *Ondolinda*, but representing *Gonn Dolin*, with which cf. GL *dala*- ‘sing or ring’, *dôlin* ‘song’. The “Early Chart of Names” has Qenya *Ondolin* “City of Seven Names,” beside Gnomish *Gondolin* (PE 13, p. 99). Cf. II 216.]

Gondothlim meaneth folk of stone and saith Rumil is **gond** stone whereto be added *hoth* folk and that *-lim* we Gnomes add often to signify the many.

[GL *lim* ‘many’, “frequently suffixed and so becomes a second plural inflexion,” and is “most often suffixed to plural in those nouns making their plural in *-th*.” Also cf. GL *thlim* ‘kind, species, sort’, suffix *-thlim* ‘race, folk’. (See the entry *hoth*.) Eld. *Ondolie*, N *Gondothlim* (ONL 102).]

Gondothlimbar meaneth dwelling of the folk of stone.

[GL has *Gondothlimbar*, replaced by the variants *Gonthoflimar*, *Gonnothlimar*, one of the “other names of *Gondolin*.” Eld. † *Ondostanard*-, N *Gondothlimbar* (ONL 102).]

Gothmog was a son of Melko by the ogress *Fluithuin* and his name is Strife-and-hatred, and he was captain of the Balrogs and lord of Melko’s hosts ere fair Ecthelion slew him at the taking of Gondolin. The Eldar named him *Kosmoko* or *Kosomok(o)*, but ’tis a name that fitteth their tongue no way and has an ill sound even in our own rougher speech, said Elfrith.

[“ill sound in our own” >> “ill sound even in our own”. “Elfriniel” >> “Elfrith”. QL root KOSO- ‘strive’ (Gn. *goth*); *kōr* (*kōs*-) ‘war’, root MOKO ‘hate’, *Kormot* (*k*-) ‘war-hate’, “a demon” (Gn. *Gothmog*); GL *goth* ‘war, strife’, *mog*- ‘detest, hate’, *mogri* ‘detestation’. Eld. *Kormot* (*k*-), *Kos(o)mot*, N *Gothmog* “lord of Balrogs; Son of Melko,” derived from *Gopomoko* >> *Gop-moko* ‘angry-hate’ (ONL 105). In the list of names associated with *The Coming of the Valar*

Kosomot is the son of Melko “by Ulbandi” (I 93). Cf. QL *ulban(d-)* ‘monster, giant’. The Gnomish name *Fluithuin* may be related to GL *fluim* ‘(black) smoke; reek’, *fultha*- >> *foltha*- ‘to emit smoke; smolder, reek’. Cf. II 216.]

(Gwa) meaneth wind.

[This entry immediately follows *Gwanweg* (q.v.) in the manuscript. QL *’wā* ‘wind’, GL *gwā* ‘wind’.]

Gwanathil Now this name had the Gondothlim for that tree before their king’s door which bore silver blossom and faded not — and its name had Elfriniel from his father Voronwe; and it meaneth “Fair-gleam.” Now that tree of which it was a shoot (brought in the deep ages out of Valinor by the Noldoli) had like properties, but greater, seeing that for half the twenty-four hours it lit all Valinor with silver light. This the Eldar still tell of as *Silpion* or “Cherry-moon,” for its blossom was like that of a cherry in spring — but of that tree in Gondolin they know no name, and the Noldoli tell of it alone.

[**Bansil** >> **Gwanthil** >> **Gwanathil**. “of which it grew” >> “of which it was a shoot”. The entry follows *Balrog* in the original manuscript. QL *vane* ‘fair, lovely’, *vana* >> *vanima* ‘proper, right, fair’, *Sil* ‘moon’, *sili-* ‘gleam, glint’, *sile* ‘a glint (of white)’, GL *gwant* ‘beautiful, fair; loveliness’, *gwandra*, *gwanin* ‘beautiful’, *Sil* “properly = ‘Rose of *Silpion*’ ... but often used † = whole moon,” *Thil* ‘the moon’ (deleted). Eld. *Vanasil*, *Vandil* >> *Vansil* ‘Holy or Fairgleam’ >> ‘Fairgleam’, N *Bansil* (ONL 103). Cf. II 214-15 s.v. *Bansil*.]

(Gwanweg) do we call *Man* (or elfin *Manwe*) Lord of Gods and Elves, chief of the Ainur — and it meaneth Windy for he rules the airs and skies.

[QL *Manwe* (*Sūlimo*) “Lord of Valar,” *Sūlimi*, -o “Vali of Wind = *Manwe* & *Varda*,” GL *Gwanweg* “= *Man*; especially together, *Man’Wanweg* = *Manwe Sūlimo*,” *Man*, *Manweg* “Lord of Gods and Elves; God of the Air and winds.” Eld. *Manwe* (*Sūlimo*), N *Manw* >> *Man Gwanweg* (ONL 104).]

(**Gwar**) meaneth to watch and to keep by vigilance wherefore

Gwar Estrin meaneth Tower of Guard and

(**Gwareth**) vigilance.

[**Gwarestrin** >> **Gwar Estrin**. (See the entry *Estrin*.) Cf. QL root QARA- ‘care for, guard, watch (over)’, *qāra* ‘watch, ward’, GL *gwar*- ‘watch’, *gwareth* ‘watch, guard; ward’, *gwarestrin* ‘watch-tower’, “espec. as a name of Gondolin” (PE 11, pp. 46–7). Eld. † *Tiri(o)stirion*, *Vara*-, *Vorastirin*, N *Gwarestrin* (ONL 102).]

(**Gwere-**) signifieth to weave or wind.

Gwerlum signifieth Gloomweaver and this did we also call *Ungweliont*, she who in fashion like a spider wove darkness, mists, glooms and spells of night.

[“**Gwerlum (Mathusgi)**” >> **Gwerlum**. *Ung* >> “*Ung* (or *Gungliont*)” >> *Ungweliont*. QL ‘windele’ ‘loom’, ‘*Wirilōme* = *Ungwe Fuiva*; *ungwe* ‘spider’, *Ungwe* ‘the Gloomweaver’ (Gn. *gung*), *Ungweliantē* (Gn. *Gungliont*), *kangaris* ‘spider’, *kangawinda* ‘cobweb’, *Lōme (i)* ‘dusk, gloom, darkness’, *fui* = *hui* ‘fog, dark, murk, night’, GL *gwer*- ‘wind, turn, bend’, “often also used = plait or weave,” *Gwerlum* = Q *Wirilōme*, ‘Gloomweaver’, *gung* ‘spider’ (deleted), *Gungliont* ‘the spider of night’ (deleted), *ungwi* ‘spider’, *Ungweliont*, *Ungoliont* = (Q) *Ungweliantē*; *math* ‘dusk’, *mathusgi* ‘twilight’. Eld. *Kangalōma*, *Lomiwinde* >> *wirilōme*, = *Ungwe Fuiva*, N *Gwerlom* ‘Gloomweaver’ (ONL 103).]

Gwidhil or **Gwedda** do we call our queen who dwells in Losgar, but the elves *Meril-i-Turingi*.

[**Gwedhil** >> **Gwidhil**. “our *Turlin* or queen” >> “our queen”. *Veril-i-Turingi* >> *Meril-i-Turingi*. QL † *turingi* ‘Queen’, GL *Gwedhil* >> *Gwidhil* >> *Gwithil (i-Durinthe)* = *Meril i Turingi*, ‘Queen of Flowers’, *Gwedda* >> *Gwetha* “diminutive of *Gwidhil*,” *turwin* ‘queen’, *Turinthe* ‘princess’, “esp. title of *Gwidhil*,” *Losgar*, *Losior* (without gloss). The “Early Chart of Names” has *Qenya Verild* >> *Meril Turingi* “Queen of fays, a descendant of Inwe,” Gn. *Turlith* >> *Gwethil Turingwith* >> *Gwedhil Turlin* (PE 13, p. 99).]

Gwilb meaneth full of peace, which is **gwilm**.

[This entry was originally: “**Gwilb** meaneth peace.” QL *qille*, *qilde* ‘quiet, rest, hush’, *qilda* ‘quiet, hushed, still’, GL *gwilm* ‘quiet, peace, rest; cessation’, *gwilb*, *gwilw* ‘quiet, peaceful’.]

Hendor was a house-carle of Idril’s and was aged but bore Earendel down the secret passage.

[Perhaps cf. QL † *Hen (hend-)* ‘eye’, GL *hen* ‘eye’. N *Hendor* (ONL 105). Cf. II 216.]

hoth meaneth folk (as Elfin *hosse*).

[QL *hos (host-)* ‘folk, people, tribe’, *hosse* ‘army, band, troop’, GL *hoth* ‘folk, people; † army’; Eld. *Hosta*, *hos-*, N *hoth* ‘folk’ (ONL 102).]

Idril was that most fair daughter of the king of Gondolin whom Tuor loved while she was but a little maid and did in the end wed, and who bare him Earendel. Her the Elves name *Irilde* : and we speak of as **Idril-Tal-Celeb** or *Idril* of the Silver feet, but they *Irilde Taltelepta*, and her name meaneth Beloved, but often do elves say **Idhril** which more rightly compares with *Irilde* and that meaneth “mortal maiden” and perchance signifies her wedding with Tuor son of Men.

[*Idril Tal* >> *Irilde Taltelepta*, changed in the act of writing. The end of the entry, beginning with “and her name meaneth Beloved,” was added later. QL *tala* ‘foot’, dual *talwi* ‘the feet’, *telpe* ‘silver’, *telepta* (not glossed), GL *idra* ‘dear, valued, precious’, *idril* ‘sweetheart’, *Idril* ‘beloved’, *Idhril* ‘mortal maiden’, “both appear to have been the names of the daughter of Turgon — or apparently *Idril* was older and the Kor-eldar called her *Irilde* (= *Idhril*) because she married Tuor,” *tâl (tald-)* ‘foot’, *celeb* ‘silver’. Eld. *Irilde Telpetalwi*, *Taltelepta*, N *Idril Tal Celeb* ‘Idril of the Silver Feet’ (ONL 104). Cf. II 216, 343.]

Ilon is **Ilador** who is

Ilathon and that is *Ilūvatar*, Lord for Always, who made even the *Ainin* (that is the *Ainur*) and the world and dwelleth beyond it and without.

[Originally there were three entries here: “**Ilon** is the sky. **Ilog** is **Ilwador**. **Ilwador** is *Ilūvatar*, Lord for Always, who made even the *Ainlim* ...” Cf. QL root ILU ‘ether, the slender airs among the stars’, *Ilūvatar* ‘Heavenly Father’, “the name of *Enu* among men,” GL *Ilon* ‘*Ilūvatar*, God’, = Q *Ilu*; *Ilador*, *Ilathon* ‘*Ilūvatar*’. N *Ilon* ‘sky’; Eld. *Ilūvatar*, N *Indoradr* >> *Endoradr*, Ad *Ilon* >> *Ilwador* (ONL 103–4).]

Indor was the name of the father of Tuor's father, wherefore did the gnomes name Earendel **Gon Indor** and the elves *Indorildo* or *Indorion*.

["**Indorild** or **Ion Indor**" >> "**Indoring** or **Gon Indor**" >> **Gon Indor**. *Indoril* >> *Indorildo*. QL *indo* 'house', *indor* 'master of house', *hilu*, *hilmo* 'son', ending *-hil*, *-il* = *ar* ('child'), *hil*, *hilde* 'child', *Yó*, *yond* -† " = *hilmo* 'son', but very common as *-ion* in patronymics," *yondo* 'male descendant, usually (great) grandson', GL *ind*, *inn* 'house, abode', *indor*, *innor* 'master (of house), lord', *hild* 'youth of either sex, but more often masc.'" (deleted), patronymic prefix *go-*, *gon-* 'son of', compared to suffixes *-iod*, *-ios*, *-ion*, *-io* (two entries, both deleted, pp. 40–1). Eld. *Indor* 'lord of house', "great grandfather of Earendil," N *Indor*; Eld. *Indorild*-, *Indorion*, N *Indorild*, *gonIndor* (ONL 103). Cf. II 217.]

Inweg do we call that great Elda king *Inwe*, but **Githil** more often which is the Eldar *Isil* (*Isild*-).

[**Gim(b)** >> **Im** >> **Inweg**. (See the entries *Gilweth* and *Githlim*.) QL *inwe*, pl. *inwir*, ('fairy' >>) 'one of the royal house of the Eldar', *Inwe* (*ē*) "the ancient king of the fairies who led them through Valinor to Kóre," GL *im* 'a fairy, "one of the first tribe of elves, or *eldar*, whose king was *Im*, or *Inweg*, also called *Githil*," pl. *imrim*, sing. *inweg*, *inwin*, "properly a noble clan of the Tilthin," *Inweg* (with deleted variant *Im*) "king of the fairies," *Inweg* "surnamed *Githil* or *Githiel* (compound *Inwithiel*) King of the Eglathrim," *Inwithil*, *Inwithiel* "king of the Tilthin, and Lord of all the Elves." Eld. *Inwe*, N *Imb* (ONL 103).]

Isfin was the sister of Turgon Lord of Gondolin whom Eol at length wedded : — and it meaneth either Snow-locks or Exceeding-cunning.

[QL *is* (*iss*-) 'light snow', *findl* 'lock of hair', *isse* 'knowledge, lore', *iswa*, *isqa* 'wise', *finie*, *finde* 'cunning', GL *ith* 'fine snow', *finn* 'a lock of hair', *ist* 'feeling, sensation; notion', *finthi* 'idea, notion', *finwi*, *fimli* 'skill'. Eld. *Iswinde* (with deleted alternate *Issivinde*), N *Isfin*, derived from *Isifinde*-, = 'snowlocks' or 'exceeding cunning' (ONL 103). Cf. II 344.]

Ithlim [See the annotation to the entry *Githlim*.]

(**Laib** or **laigo-**) meaneth green as doth *laiqa* to the Eldar.

["**Lêg** or **lego-**" >> "**Laib** or **laigo-**". QL *laiqa* 'green', GL *laib*, *laigo* 'green'.]

Legolas or Green-leaf was a man of the Tree, who led the exiles over Tumladin in the dark, being night-sighted, and he liveth still in Tol Eressea named by the Eldar there *Laiqualasse*, but the book of Rûmil saith further hereon.

[QL *Lasse* 'leaf', GL *lass* 'a leaf; a petal' (Q *lasse* 'a leaf or petal'), *last* 'a look, a glance; flash of the eye', *Laigolas* = 'green-leaf', "becoming archaic because of final form becoming *laib*, gave *Legolast*, i.e. 'keen-sight', but perhaps both were his names, as the Gnomes delighted to give two similar sounding names of dissimilar meaning, as *Laigolas Legolast*, *Turin Turambar*, etc.; *Legolas*, the ordinary form, is confusion of the two," *leg*, *lêg* 'keen, sharp, piercing' (pp. 52–3). Eld. *laiqualasse*, N *Legolas* 'Green Leaf', derived from *Leiquialasse* (ONL 105). Cf. II 217.]

Lisg is a reed. (*liske*.)

[QL root LISKE 'sedge, reeds' (Gn. *lisg*), GL *lisg*, *lisc* 'reed, sedge'.]

Lôs is a flower.

[The following words were deleted: "and in Eldarissa *losse*, which is rose." QL *losse*, *losille* 'rose', GL *lost* 'blossom, bloom', *lôs* 'a flower', "probably not connected, see under *lass*," and grouped with *lass* 'a leaf; a petal', *lôs* 'flower', "probably to be placed here and not with the *loxo-*, *loto* forms" (pp. 52, 54–5). Eld. † *Losse* 'rose', N *Lôs* 'rose' (ONL 102).]

Lothlim being for *loslim* meaneth folk of the flower and is that name taken by the Exiles of Gondolin (which city they had also called **Los** aforetime) or

Losengriol which is flower of the vale or lily of the valley.

["whom they had also called **Los**" >> "(which city they had also called **Los** aforetime)". "flower of the valley" >> "flower of the vale". (See the entries *eng* and *Gondothlim*.) GL *losengriol* 'lily of the valley'. N *Lothlim* 'people of the flower'; Eld. † *Endillos*, N *Losengriol* (ONL 102, 105). Cf. II 345 s.vv. *Lôsengriol*, *Lothlim*.]

Lûg is *lôke* of the Eldar and meaneth Snake.

[QL *lôke* 'snake', GL *lûg* 'a worm, serpent' >> *lûgi* 'a wind, a twist; guile, deceit'.]



Here is set what Eriol has said from the teaching of Elfrith and Rûmil concerning those names and words in his first tale which the tale doth not fully interpret.

{**Alalminóre** is of}

[This entry was apparently begun before the head-note was composed, and deleted because this name is indeed fully interpreted in *The Cottage of Lost Play* as meaning “Land of Elms” (I 16). Cf. QL *Alalminóre* ‘Land of Elms’, “one of the provinces of Inwinóre, in which is situate Kortirion.”]

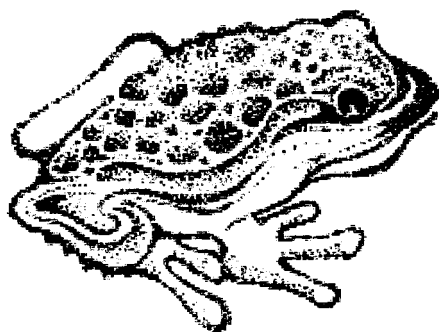
Aule was one of the 4 great *Ainur* (as would say men, Gods), and a great smith and manly in crafts and labours : to him did certain of the Eldar attach themselves (the *Noldoli* to wit — or Gnomes, whom men have thus called meaning Wisdom as doth *Noldoli* mean Sages) — and by his aid they invented and made gems which were not before in this world. When the *Noldoli* left Valinor to search for those gems which Melko stole, some few remained with Aule — and these are meant by *Aule’s kindred*.

[“man of crafts and labours” >> “manly in crafts and labours”. “When all the *Noldoli* left” >> “When the *Noldoli* left”. (See the annotation to the head-note for NFG above.) QL *Aule* ‘shaggy’; root NOL- ‘to know’, *Noldo* ‘gnome’; GL *Ôla* >> *Ôli* “God of Crafts, etc.” = Q *Aule*. Eld. *Aule* ‘Smith’, N *Oglin*, *Ôl* (ONL 104). “The Creatures of the Earth” glosses *Noldor*, *Noldoli* as “(Aule’s kindred), the name of Aule’s kindred being afterwards especially attributed to the *Noldor* or *haranoldor* (*hangoltha*) who remained in Valinor” (PE 14, p. 9).]

Earendel, and the Stories of *Wingilot*, *Elwenil* or Littleheart, and many others are fully set forth in other tales later told.

[*Elbenil* >> *Elwenil*. “explicated” >> “set forth”. (See the NFG entries *Earendl* and *Elfrith*.) QL *lôte* ‘a flower, bloom (usually of large single flowers)’, *-lot* (*lôt-*) “common form in compounds,” *’winge* ‘foam, spindrift, froth, scud’, *’Wingilot* ‘foamflower’, “Earendl’s boat.” Cf. GL *gwing* ‘a wave-crest; foam’, *Gwing(a)los(t)*, *Gwingli*, = *Lothwinga*, ‘foamflower’, “the name of Earendel’s (Ioringli’s) boat,” *lothwing* ‘foam; foamflower’, “espec. name of Earendel’s boat.”]





Sí Qente Feanor

On the first page of J. R. R. Tolkien's early notebook called "Lost Tales G", which also contains *The Nauglafring: The Necklace of the Dwarves* and the Gnomish Grammar, there is a prose text in Qenya.¹ This 13-line passage consists of two sentences uttered by the character Feanor and a brief explanation of the circumstances. There is no translation. The text is given here as it appears in the notebook, followed by editorial notes on all of the words and constructions, attempting to determine the sense of the passage by comparisons with the Qenya Lexicon (QL), the Gnomish Lexicon (GL), and various early grammatical materials.²

The texts of *The Nauglafring* and the Gnomish Grammar are upside down with respect to each other and were written into the notebook starting from opposite ends, that containing the story being now the front, according to the foliation based on this primary use of the notebook for one of the Lost Tales. The Gnomish Grammar is closely associated with and probably slightly earlier than the Gnomish Lexicon, whose ink layer bears the date 1917, though it also has an extensive layer of later pencil revisions (PE 11, pp. 2–5). With regard to the names that appear in both GL and the Lost Tales, the text of *The Nauglafring* tends to display what seem to be conceptually later forms than the other tales. Thus in the GL entry for *Nauglafring* the son of Beren is named *Damrod*, a conception that also appears in a replacement passage for the *Tale of Turambar*, while in *The Nauglafring* Beren's son is named *Dior*, as he would remain (II 72, 139, 240). The *Tale of Turambar* was certainly in existence by 1919 (see II 69, and PE 13, p. 20). In that tale the name *Tinwelint* is an emendation of earlier *Tinthellon* or *Tintoglin*, while in *The Nauglafring* the name is *Tinwelint* as first written (II 119, 221).

This may imply that the Gnomish Grammar was the earliest of the three texts in the "Lost Tales G" notebook, and that the Qenya excerpt, written on the page before the beginning of *The Nauglafring*, is also roughly contemporary with or later than GL. Certain forms in the Qenya text seem to show conceptual developments in their meanings or functions that were not yet present in QL, but emerged in the composition of GL. See especially the notes on *ma Melkon* (line 10), and *in otso qarda* (line 13).

The association of this text with *The Nauglafring* is tenuous; but it is there that the sons of Feanor reappear in the history, when they learn that Dior possesses one of the Silmarils. Only the first few paragraphs of *Gilfanon's Tale: The Travail of the Noldoli and the Coming of Mankind* were written, the rest of the story merely projected in outlines (I 231–41). So only in *The Nauglafring* is the oath of the sons of Feanor described by a character, when Maidros says to his brothers, "we swore to have no peace with Melko nor any of his folk, nor with any other of Earth-dwellers that held the Silmarils of Fëanor from us" (II 241). But other than this general connection with Feanor, there is nothing in the details of the Qenya text that relates to the tale.

¹ Bodleian Library, Oxford, Manuscript Tolkien SI / XI, folio 1. On this notebook see *The Book of Lost Tales, Part Two* (II), ed. Christopher Tolkien, p. 221. The Gnomish Grammar (GG) was written to accompany the Gnomish Lexicon, and both texts were published in *Parma Eldalamberon* (PE), no. 11.

² QL was published in PE 12, along with "The Poetic and Mythologic Words of Eldarissa" (PME). Where a form cited from GL or QL cannot be found at its alphabetical position in the lexicon, a citation of the page in PE 11 or PE 12 is provided. The forms of PME are given in the editorial annotations to each group of related words in QL.

[Text.]

‘**nēri** **ur** **natsi** **nostalen** **māre**³
ar **vāro** **naltur** **an** **ōmi** **karmar**
— **ulqe** **nūsimar**’⁴ —
sī **gente** **Feanor** **n-istalēra**
varūse **gentier** **nōvo** **san** **i** [5]
malto **īsier** **i** **nosta** — ‘**Qarda**
gentien **no** **māre** **nar** **i** **hondor**
nērinwe **ar** **ōmu** **nalto** **ūsiēre**
i **limbelu** **tuktalla** **nai** **māra**
nalto **fustūme** **ma** **Melkon** **i** [10]
var **limpilto** **var** **tūkielto**
— **en** **i** **ūmavaisor**
listanelto **in** **otso** **qarda.**’



Notes.

Line 1:

nēri. QL *ner* ‘man, husband’, PME *ner* ‘warrior’, GL *drio*, *driw* ‘hero, warrior’ compared to Q *nēr*. The “Early Qenya Grammar” (EQG) gives *nēr* ‘man’ pl. *nēri*, with the root vowel marked explicitly as short in the plural, which is otherwise identical to the form here (PE 14, p. 43). The “English-Qenya Dictionary” (EQD) has *ner*, *nēr* ‘man, opposite of woman’ pl. *neri* (p. 75 below). The meaning of **nēri** is apparently ‘men’ or ‘warriors’; but see the further comments on **i nosta** in line 6 below.

ur. QL *umīn*, *uvin* ‘it is not, does not, etc.’, *u-*, *ūv-* ‘un-’, GL negative verb *û-* ‘not to be, not to do’ present sing. *û*, pl. *uin*. In QL the root UMU-, UVU is described as an “extension of U” and perhaps here (as in Gnomish) the unextended stem *u-* is being used as a form of the negative verb, i.e. **ur** = ‘are not’. For the plural verb ending *-r* compare *I-Eldar tulier* ‘the Eldar have come’ in *The Book of Lost Tales, Part One*, p. 114.

natsi. QL *nat* (*-tt*) ‘thing’ under root NĀ ‘be, exist’, EQG *nat* ‘thing’, stem *nat-* or *natt-*, pl. *natsi*. For the change of *-ti* > *-tsi* see the “The Sounds of Qenya” (PE 12, p. 23). Since the etymological sense of ‘thing’ here is ‘that which exists’ and apparently people of some sort are meant, we might render **natsi** by ‘beings’; but it is possible that the disdain which a rendering ‘things’ suggests to us may have been intended by Feanor.

nostalen māre. QL *nosta* ‘birth, birthday’, *nostale* ‘species, kind’, *māra* ‘mighty, powerful, doughty; (of things) good, useful’, GL *nost* ‘birth; blood, high birth; birthday’, *mora* ‘good’. GG mentions the

³ The letters *len māre* in **nostalen māre** are very light, as if partially erased.

⁴ The reading **nūsimai** is also possible.

Qenya construction *nostalen māra* ‘good by nature’, which is explained as a use of the genitive case for reference, i.e. ‘by nature’ = ‘of (its) nature, as a quality of its species or kind’, which in contrast is expressed by the nominative or dative in Gnomish, *nôs mora* or *nosi mora* (p. 10). The phrase here differs only in the final vowel of the adjective *māre*, which marks it as plural in agreement with the modified noun *natsi*. Compare the nominative plural of vocalic *a*-stem adjectives in EQG, such as *anda* ‘long’ pl. *ande* (p. 45).

Apparently *nēri ur natsi nostalen māre* means ‘men are not beings good by nature’.

Line 2:

ar. QL *ar(a)* ‘but’, GL *ar* ‘and, too’.

vāro. QL *vāra* ‘other’. According to EQG adverbs formed from *a*-stem adjectives end in *-o* (p. 47). Thus *vāro* may be an adverb with the sense ‘in other manner, otherwise’, here used elliptically with reference to *māre* in the previous line to mean ‘other than good’.

naltur. QL *nā* ‘it is; so, yet’ under root NĀ ‘be, exist’, GL *na-* ‘is’. The ending *-ltur* might be a variant of (or derived from) the 3rd person plural suffix *-lto*, for which see the note on *nalto* in line 8. For the vowel in *-ltur*, cf. 3rd person masculine plural *iltu* in the “Early Qenya Pronouns” (p. 57–8 below). Also note the EQG 3rd pl. masculine prefix *tu-* (p. 52). For the possible significance of the final *-r*, compare the passive present tense masculine verb forms, singular *tulilmo* and plural *tulilmur*, in “The Qenya Verb Forms” (PE 14, p. 30). The ending *-ltur* may contain an additional redundant plural marker, based on *-lto* by analogy with the formal relation of *-lmur* to *-lmo*. Hence *naltur* may mean ‘they are’.

an. Cf. QL *ana* ‘to(wards)’. GL has a preposition *a(n-)* ‘from’. This is equated with Q *ô*, but the entry as originally written described the preposition as “signifying motion and used as addition to both ablative and allative cases.” (The description was later altered to read merely: “and used as addition to ablative cases.” See GL 17.) For the form of **an** with final consonant, also compare the much later Quenya *an* ‘for’ in Galadriel’s Lament (line 10), where the word is used to introduce a clause (*The Fellowship of the Ring*, p. 394). Here it presumably governs the noun phrase *ōmi karmar*.

ōmi. Cf. QL root OMO- ‘every, all’, with such derivatives as *on* (*om-*), *ont* (*ont-*) ‘everything’, adjective *ompa* ‘each’, and plural adjective (used with plural nouns) *ompi* ‘all, every’. Perhaps *ōmi* is a variant form of the last of these, a plural adjective modifying the plural noun *karmar*. Note that in EQG the nominative plural of consonant-stem adjectives is formed with the suffix *-i*, as in *melin* ‘dear’, pl. *melindi* (p. 45).

karmar. QL *karma* ‘shape, fashion; act, deed’, GL *carm* ‘act, deed; exploit’. For the plural ending *-r*, cf. QL plural forms *Valar* or *Vali* ‘the happy folk, Ainu and their attendants’, *i Torqeler* ‘the Tropics’ derived from *torqe* ‘tropic heat’, or *aimaktur* ‘the martyrs’ pl. of *aimaktu* (pp. 34, 73, 94, 99). If the suggestions made above are correct, **an ōmi karmar** would mean ‘to every act, to all deeds’.

Line 3:

ulqe. Cf. QL *ulca* ‘bad, wicked, wrong’, GL *ulc* ‘evil, bad, wicked’. EQD has *ulqa* ‘bad; evil’ (pp. 70, 72), of which the form **ulqe** appears to be the nominative plural. (See the note on *nostalen māre* above.)

nūsimar. In “The Qenya Verb Forms” (QVF) the suffix *-ima* is used to form a passive future participle or verbal adjective which indicates the capacity in or appropriateness for the modified noun to be acted upon in the future, as in *tūlima* ‘(worth bringing), bringable, able to be brought’ (p. 30). The *-r* at the end of the form may mark plural agreement of the verbal adjective with *naltur* ‘they are’. Compare *Toi irimar* ‘which are beautiful’ in Fíriel’s Song (line 6), where comparison with “The Etymologies” shows that the adjective *irima* = ‘lovely, desirable’ (*The Lost Road*, pp. 72, 361). Literally this may involve using the adjective as a substantive, ‘beautiful ones’.

QL has a noun *nuste* ‘sense of smell’, and GL has a related verb *nus-* ‘take notice, perceive’. Thus from *nus-* we might have the verbal adjective **núsima* ‘able to be perceived, noticeable’. Then if **ulqe** is

understood to be a predicate adjective expressing the quality sensed, the phrasing could mean ‘they can be perceived (to be) evil’ or ‘they are noticeable (as being) bad’. Under this interpretation **an ōmi karmar** would presumably express the means or basis of the perception, i.e. ‘they are by all (their) deeds — noticeably wicked’.

An alternative interpretation would derive **núsimar* from the QL root NUHU (NŪ ?) ‘bow, bend down, stoop, sink’, which has such derivatives as *nūta-* ‘stoop, sink’ and *nūmeta-* ‘get low (of sun)’. For the use of *-sima* as a variant of the suffix *-ima*, cf. QL *rīsimar* ‘scattered, ubiquitous’ from root RIYI ‘scatter ?’, probably euphonicly motivated (providing a separation of the long vowel of the root from the beginning vowel of the suffix), and perhaps based by analogy on derivatives like *matsima* ‘edible’ from *mat-* ‘eat’ or *qetsima* ‘having speech, able to talk’ from *qet-* ‘speak, talk’, where the *s* is due to the regular phonetic development of *t > ts* before following *i* (PE 12, p. 23). Thus **naltur ... nūsimar** could mean ‘they are bendable, liable to bend, susceptible’, which combines somewhat more readily with the prepositional phrase: ‘they are able to be bent to all bad deeds, susceptible to every evil, inclined to wickedness’.⁵

So a more likely meaning of **ar vāro naltur an ōmi karmar — ulqe nūsimar** seems to be ‘but rather they are to all evil deeds susceptible’. The word-order, with **ulqe** following the noun it modifies and preceded by what may be a rhetorical pause, represented in the text by the dash, serves to emphasize this word, as though saying something like ‘but rather they are to everything — evil inclined (ones)’. The effect may be to suggest a direct contrast between **natsi nostalen māre** and **ulqe nūsimar**, the latter understood secondarily as a phrase ‘evil susceptible ones’ with the adjective modifying the substantive participle.

Line 4:

sī. Cf. GL root *si(n)-* ‘this here by me’, whence *sitha* ‘this’, *sin*; *sith* ‘hither’, *sī*. In EQG the demonstrative stem *si-* is given as a variant of *qi*, which means ‘this’ indicating proximity to the speaker, with an emphatic form *enqi-* used “in sense vaguely ‘now’ or ‘here’.” Among the related deictic pronouns the variants *qí*, *qin*, *enqin* are given among those that refer to time (‘then’, etc.), and thus presumably mean ‘now’ (i.e. ‘at the time near me’). The form **sī** relates to the stem *si-* in the same way that *qí* derives from *qi*, and probably also means ‘now’. Cf. *sí* ‘now’ in Galadriel’s Lament (lines 8, 9), but also *sí* ‘here’ in Fíriel’s Song (line 10). As in English, this presumably may have an historical sense when narrating events. Outside of directly reported speech it may serve to provide immediacy by the implication of the narrator’s presence (in deed or in thought) at the event being recorded.

qente Feanor. QL *qet-* (*qente*) ‘speak, talk’, GL *cwed-* ‘say, tell’. The form **qente** is the past tense or preterite, and hence the phrase means ‘Feanor spoke’ or ‘Feanor said’.

n-istalēra. QL *ista* ‘know’, *iswa*, *isqa* ‘wise’, *isqale* ‘cleverness’. For the ending *-ra*, cf. adjectives such as *alkara* ‘brilliant’, derived from *alka* ‘ray’, and *nuóra* ‘tomorrow’s, to be’ (also used to mean ‘future’), derived from *nuo* ‘tomorrow’ (QL 30, 66). Note especially the lengthening of the preceding vowel in the second example. Perhaps an abstract noun **istale* ‘knowledge’ is derived from *ista-*, and from the noun an adjective **istalēra* ‘knowledgeable’. In GG the nominative and locative case of the definite article has a preconsonantal form *i-* and prevocalic *in-*, the latter frequently reduced to *n-*, also written *’n-* (p. 9). In EQG the definite article *i-* is indeclinable for case, but has a prevocalic form *n-* (also often used preconsonantly after a preceding vowel), which is similarly derived from older *in-* (pp. 42, 71). Thus **n-istalēra** may mean ‘the knowledgeable, the wise’.

Line 5:

varūse. Cf. QL *varya* ‘different’ *vāra* ‘other’, and **vāro** *‘otherwise’ in line 2 above. For the ending *-se* perhaps cf. QL *sē*, *sen* ‘as, like, in manner of’. The meaning may be ‘in a manner different from’ or ‘as otherwise’.

⁵ We thank Carl F. Hostetter for pointing out this alternative interpretation of **nūsimar**.

qentier. This is another past tense form of the verb *qet-* (*qente*) ‘speak’ (cf. **qente** in the previous line). In QVF *-ier* is the ending for the active past tense impersonal plural, as in *tūlier* (p. 28). In this ending the *-ie-* is the past tense formant used with an additional suffix, and *-r* is an impersonal plural marker. If this is the function of *-ie-r* here, then the meaning would be ‘somebody said, they said’, where the subject is plural but not otherwise specified. In EQG the suffix *-r* is similarly impersonal, but not exclusively plural.

nōvo. This appears to be an adverb derived from QL *nóva* ‘ahead, foremost, leading’ similarly to the derivation of **vāro** (line 2) from *vāra*, as suggested above. The meaning would be something like ‘previously, before’, or perhaps ‘initially, (at) first’.

san. QL *san* ‘then, at that time’. This may combine with the previous word, **nōvo san** *‘before then’.

i. Cf. GL *í*, described as an “indefinite indeclinable relative particle.” In EQG the similar “indeclinable relative pronoun is *ya*, which is either to be understood in any relation, or, very frequently, is defined by demonstrative or pronominal or adverbial words inside the relative clause” (p. 54). For a relative particle or pronoun with the form *i* but functioning like *ya*, in Cirion’s Oath we have *Nai tiruvantes i hárar mahalmassen mi Númen* ‘in the keeping of those who sit upon the thrones of the West’ (*Unfinished Tales*, p. 305). In the present context *i* is apparently defined by the following word **malto**.

Line 6:

malto. Cf. QL *mā* ‘hand’, GL *ma* ‘with instrument, by agent’, the latter said to be used with the genitive, i.e. with the noun expressing the instrument or agent in the genitive case. That a usage like the one for *ma* described in GL is part of the conception of Qenya here seems clear from the phrase **ma Melkon** *‘by Melko’ used below in line 10. In **malto** this preposition *ma* may be combined with the 3rd person plural suffix *-lto*, for which see the note on **nalto** in line 8. Thus **malto** may mean ‘by them’, and the combination **i malto** ‘by whom’.

isier. QL *ista* (*sinte*) ‘know’, GL *ista-* ‘know; am aware; perceive; feel’, pret. *aisi*. The form here is based on a past tense stem *isie-*, distinct from QL *sinte*, but apparently comparable to GL *aisi*. For the potential equivalence of Gnomish *ai* to Qenya *í*, cf. such GL forms as *Aisir* = Q *Īsi* (a name of Yavanna), *cail* ‘lip’ = Q *kīla*, or *tir-* ‘look for’ with past tense form *tairi* or *tirthi*, cognate with QL *tiri-* ‘watch’ with past tense *tīre*. Like **qentier** the inflexion of **isier** is comparable to impersonal plural *tūlier* in QVF, and the impersonal ending *-r* in EQG, and it means ‘somebody knew, they knew’.

i nosta. QL *nosta* ‘birth’, for which see the note above on **nostalen māre** ‘good by nature’ in line 1, and further parallels given there. Thus **isier i nosta** means ‘they knew or were aware of the birth’. According to EQG the impersonal *-r* when accompanied by an accusative or dative pronominal element becomes a passive (p. 56). If this also applies here the meaning is effectively ‘the birth was known’. Hence **varūse qentier nōvo san i malto isier i nosta** would be ‘as otherwise somebody said before then by whom the birth was known’ or ‘differently from what was said when they informed us of the birth’.

The phrase **i nosta** ‘the birth’ probably refers back to what is implicit in the use of *nostale* ‘species, kind’, i.e. to the origin of the **nēri** ‘men’ as a species. To understand this necessitates a closer consideration of what is actually meant by this term. The first three lines of reported speech begin an assertion about these ‘men’ which Feanor ‘now said’ apparently in contrast to what was said ‘before then’ about their origin. This is circumstantially close to the passage from “The Theft of Melko” in *The Book of Lost Tales* where Feanor approaches Manwe with a demand to be returned to the shores of the world by the Gods, and Manwe responds by describing the dangers present there, how “those other Children of Ilúvatar, the fathers of the fathers of Men” would soon come there, and “added many words concerning Men and their nature and the things that would befall them” (I 150). But Manwe’s words did not calm or dissuade Feanor who “twisted them into an evil semblance” and in Kôr he urged the Noldoli to leave Valinor in a speech that included the following characterization of Men:

“Now at length are we told to what end we are guarded here, robbed of our heritage in the world, ruling not the wide lands, lest perchance we yield them not to a race unborn. To these forsooth — a sad folk,

beset with swift mortality, a race of burrowers in the dark, clumsy of hand, untuned to songs or musics, who shall dully labour at the soil with their rude tools, to these whom still he says are of Ilúvatar would Manwë Súlimo lordling of the Ainur give the world and all the wonders of its land, all its hidden substances — give it to these, that is our inheritance” (p. 151). It is interesting to note that if **i nosta** refers to the coming of Men into the world, then the event may not have happened yet when it is mentioned here.

Although the Qenya word *ner* or *nér*, pl. *neri* or *néri*, is nowhere else applied specifically to Men as a race or species, it seems likely to be Men that Feanor has in mind here. In his speech in “The Theft of Melko” Feanor refers to Men only indirectly in phrases using such general terms as ‘race’ or ‘folk’; while in the narrative summarizing Manwë’s words about them, aside from being classed with the Elves as “Children of Ilúvatar” (which Feanor implicitly refutes) they are called simply “Men”. In QL the word for ‘Men (as opposed to other beings)’ is *indi*, related to *irmin* ‘the inhabited world; the whole of the created world’, cognate with GL *idhrin* ‘Men, Earth-dwellers’ related to *Idhru* ‘the world; all the regions inhabited by men, elves and gods’. But the term *indi*, since its etymological sense must be something like *‘dwellers in the (created) world’, probably had not acquired its special application to ‘Men’ at a time when the Valar had seldom talked about them to the Elves.

Feanor’s choice of the word **nēri** ‘men’, in the sense of ‘adult males’ or ‘warriors’, might be taken to include both Elves and Men, if we understand his opening assertion to mean that not everyone in this broad category is good. Since one can only tell by their deeds who is good and who is evil, Feanor may be leaving it to his listeners to infer that it is the Elves who are good, as they do and will show by their deeds.

Then **sī qente Feanor n-istalēra varūse qentier nōvo san i malto isier i nosta** would mean ‘now said Feanor the wise in other manner than was said before by those from whom this birth was known’.

Qarda. QL *qarda* ‘bad’, GL *cwardh-*, *cwarth* ‘evil, bad, wicked’.

Line 7:

qentien. This is the same past tense verb as **qente** in line 4 and **qentier** in line 5. The ending *-n* looks like the 1st person singular suffix seen in various present tense forms cited in QL, such as *aqin* ‘I seize in my hand’, *elin* ‘I drive’, *fengin* ‘I cut’, etc. The meaning of **qentien** would be ‘I said’.

no māre. Cf. QL preposition *nō*, *nō* ‘after (only of time)’, and adverb *no* ‘then, next (of time)’. According to EQG *no* ‘after’ is used in the sense ‘than’ following a diminutive adjective (like *ninqitsa* ‘less white’) to introduce the noun on which the comparison is based. It is also said that diminutives are “very infrequently used with many common adjectives with well-defined opposites, as *good*, *bad*; *high*, *low*, etc.” (p. 48). The implication is that in Qenya one would use the opposite augmentative, saying ‘better’ rather than ‘less bad’, or ‘worse’ rather than ‘less good’. Perhaps the phrase **qarda ... no māre**, literally ‘bad after good’ is an idiomatic Qenya way of saying ‘worse than good’ or ‘less than good’.

nar. This probably contains the same verb stem *na-* ‘to be’ proposed for **naltur** in line 2 and **nalto** in lines 8 and 10 below. For the ending *-r*, cf. QVF active present tense neuter plural *tulyar* (p. 28). The meaning of **nar** is ‘are’.

i hondor. QL *hon(d-)*, *hondo* ‘heart’, GL *honn* ‘heart’, the latter “not used metaphorically, for which *ilf* is used.” This ending *-r* is the plural ending seen above in **karmar** ‘deeds’ (line 2). Thus **i hondor** = ‘the hearts’. The sense of *hondo* presumably is metaphorical here, in contrast with the restriction on the use of the Gnomish cognate. But note the later metaphoric use of a different word in *indo-ninya* ‘my heart’ in Fíriel’s Song (line 9), in contrast with Treebeard’s *sincahonda* ‘flint-hearted’ applied to orcs in *The Lord of the Rings* (Book VI, Ch. 6, p. 257). Feanor’s use of *hondo* rather than *elwen* in the present context may have a pejorative implication, by suggesting that men have ‘bad hearts’ in a mere physical sense like a sick beast or tree does.

Line 8:

nērinwe. This is probably the plural form of an adjective **nērinwa* whose relation to *nēri* is comparable to the derivation of QL *haranwa* ‘fleshly, carnal’ from *hara* ‘flesh’, or adjective *noldorinwa* ‘goblin’ from *ñoldo* ‘gnome’ (<< ‘goblin’), pl. *Noldoli* or *Noldor* (I 162). Thus **i hondor nērinwe** means ‘the mannish hearts’, or in effect ‘the hearts of these men’, the definite article serving to specify that selection of *nēri* ‘men’ in line 1 who are not **nostalen māre** ‘good by nature’.

And so **Qarda gentien no māre nar i hondor nērinwe** means something like ‘less than good, I said, are the hearts of these men’.

ar ōmu nalto. As suggested above, **nalto** may contain the verb stem *na-* ‘to be’. The ending *-lto* is 3rd person plural, as in *Tulielto!* ‘they have come!’ (I 114). The word **ōmu** seems to have the same stem as **ōmi** *‘all, every’ in line 2. The ending *-u* is comparable to that in such QL adverbs as *amu* ‘up(wards)’, *eru* ‘outward’, so **ōmu** might mean ‘everywhere, wherever’, or perhaps ‘however’, and the phrase **ar ōmu nalto** = ‘and wherever they are’ or ‘and however they may be’. This introduces a clause that apparently ends with **nai māra** *‘may be good’ (see below), followed by another declarative clause; so possibly **ōmu** *‘wherever, however’ has a rhetorical force here comparable to ‘although’ or ‘notwithstanding’.

ūsiēre. QL *usin* ‘he escapes’, with preterite forms *usse*, *ūse*, PME *usu-* ‘get out’, GL *us-*, *usta-* (*ausi*) ‘leave, depart’. There is nothing quite like the inflexion of **ūsiēre** in either QVF or EQG, though the stem is clearly past tense *ūsie-* ‘escaped’, and the lengthening of the final vowel of the past tense stem is paralleled in the QVF neuter singular *[tūl]iēta* and passive participle *tuliēla*, where it occurs in a penultimate open syllable (pp. 28, 30). In QVF the active participles, present tense *tulinwa*, future *tuvanwa*, and past *tulienwa*, are formed with a suffix *-nwa* that is used in QL to form adjectives, such as *haranwa* ‘fleshly, carnal’, as mentioned above. Perhaps a different adjectival suffix *-ra*, as in *alkara* ‘brilliant’, also mentioned above (see line 4), is used here to form a verbal adjective **ūsiēra* ‘having escaped’, essentially equivalent to an active past tense participle. The form **ūsiēre** may have the plural adjectival ending *-e* because it modifies the plural subject ‘they’ in **nalto**. The combination of the verb ‘to be’ with what is effectively a participle in **nalto ūsiēre** *‘they are having escaped’ would have the force of a compound tense meaning *‘they have escaped’, with which we can compare the EQG compound perfect tense *e tulien* (= ‘is having come’) ‘has come’ (p. 57).

Line 9:

i limbelu. Cf. QL prefix *li-*, *lin-* ‘many, having many, much’, *limba* ‘many’ *limbe* ‘a number’, GL *lim* ‘many’, QL *lū* ‘24 hours, day’, GL *lu* ‘occasion, time’. As a compound **limbelu** may mean ‘a number of days, (having) many days’, or a large number of some other cyclical measure of time, if this is before the creation of the Sun, possibly suggesting what would be to us a very long stretch of time altogether, since the speaker is an Elf. The definite article **i** probably goes with the next word, which is modified adverbially by **limbelu**.

tuktalla. This may have the same root as **tūkielto** in line 11, apparently QL TUKU with derivative verb *tuku-* ‘go in search of, look for, fetch’. The ending *-lla* is used to derive certain verbal nouns in QL, such as *lirilla* ‘lay, song’ from *lir-* ‘to sing’ or *pusilla* ‘puff, whiff, breeze’ from *pus-* ‘puff, snort’. The form **tuktalla** might mean ‘a search’, or something similar; so that **i limbelu tuktalla** would be ‘the many-day search, the long (lasting) search’. This phrase may depend on **ūsiēre**, being what these men have escaped from.

What ‘search’ Feanor is talking about can only be inferred from the context. That he thinks men’s escape from it is possibly a good thing (as suggested below) and contrasts this with their being detectable **ma Melkon** ‘by Melko’ (see line 10), probably indicates that he imagines a search undertaken by Melko’s servants or creatures on his behalf. As mentioned above, in “The Theft of Melko” Manwe told the Gnomes “many things concerning the world and its fashion and the dangers that were already there” and

also expressed his intention to “leave the world empty of beings who might strive against the new-come Men and do hurt to them ere their clans be grown to strength” (I 150).

The earlier outlines of “The Awakening of Men” first describe Nuin awakening Ermon and Elmir, the First Dawn, and the emergence of Men from Murmenalda. “At this point in the story the agents of Melko appear, the Úvanimor, ‘bred in the earth’ by him,” from whom Túvo protects both Men and Elves. “A servant of Melko named ‘Fúkil or Fangli’ entered the world, and coming among Men perverted them, so that they fell treacherously upon the Ilkorins” (I 236). In the later outline of this story “it is told at the beginning of the narrative that Melko’s Úvanimor had escaped when the Gods broke the Fortress of the North, and were wandering the forests; Fan~~h~~il servant of Melko dwelt uncaptured in the world” (I 237).

How much of the conception in these outlines was present when Manwe was described as telling the Gnomes of the dangers present in the world is uncertain, or how many of those events Manwe could envision before they occurred. But in “The Chaining of Melko” it is said that after the Gods captured and bound him most of his followers, “affrighted at the binding of their lord, fled away to the darkest places.” Melko was chained and fettered and the gates of Utumno broken and buried. “And the saps and cavernous places beneath the surface of the earth are full yet of the dark spirits that were prisoned that day when Melko was taken, and yet many are the ways whereby they find the outer world from time to time” (I 104). The presence of these evil fays was presumably one of dangers of the world that Manwe described to the Gnomes. So whether or not he expressed an explicit fear that they might seek out the new-come Men, it seems plausible that Feanor should draw that conclusion from what was said.

nai m̄ara. According to EQG the particle *nai* is used in two types of “subjunctive” expression. Following the verb there are two particles used, *ki* ‘may’ and *nai* ‘might’, the latter indicating a remoter possibility than the former. Thus *hi-túlie nai* = ‘she might have come’. The optative or expression of a wish is preceded either by *nai* or *naike*, as in *naike hi-tule* = ‘would she might come’ (p. 59). The particle **nai** here might combine with **ūsīere i limbelu tuktalla** to say in effect *‘maybe having escaped the long search’. But this seems to leave the following singular adjective **m̄ara** dangling, since it cannot serve as predicate to or modify the subject of the following 3rd person plural **nalto** ‘they are’. Perhaps this subjunctive particle can combine with an adjective and an implied form of the verb ‘to be’, i.e. **nai m̄ara** = ‘may be good’.

This is the earliest attested use of the word *nai*. Tolkien explained its much later use in Galadriel’s Lament in his “Notes and Translations”, published in *The Road Goes Ever On* (p. 60): “*Nā-i > nai*, ‘be it that’, expresses rather a wish than a hope, and would be more closely rendered ‘may it be that’ (thou wilt find), than by ‘maybe’.” The etymology of the subjunctive particle *nai* is not given in EQG, but the component parts of the later explanation are already present in the QL roots **NĀ** ‘be, exist’ and **I-** ‘here it is’; and the usage of *nai* when it precedes the verb (as in *nai hiruvalye*) is the same as that represented in EQG: “The pure optative is also often expressed by *nai*, or *naike* combined, at head of wish” (p. 59).

The internal etymological sense development of *nai* probably starts with the optative ‘may it be that’ derived straightforwardly from *nā-i* ‘be it that’, with an imperative force to the uninflected verb *nā* ‘be’ combined with a relative use of the attached *i* ‘that’, subordinating the following verb (for which compare the comments on *i* in line 5). That the difference between expressing a wish vs. a mere possibility lies in whether the subordinate clause comes after the verb ‘to be’ or before it, is roughly analogous to the difference in the positioning of “may (it) be” when governing a subordinate clause in English: optative **nai hi-tule* = ‘may it be that she is coming’ vs. remote possibility **hi-tule nai* = ‘that she is coming may be’. By itself the phrase “may be” in the latter is practically just an adverb (cf. ‘maybe she is coming’); but as a form of the verb ‘to be’ it can take a predicate adjective, as ‘that she is coming may be good’ (‘may be unfortunate’, ‘may be expected’, etc.), equivalent in meaning to ‘her coming may be good’.

If this is all correct then **ar ōmu nalto ūsiere i limbelu tuktalla nai m̄ara** would mean ‘and although their having escaped the long search may be good’.

Line 10:

nalto fustūme. Cf. QL *fausta-* ‘to get smell of’ from root FAWA ‘smell’ (in the transitive sense), GL impersonal *fau* ‘it smells; gives off a smell’ (preterite *fui*), related noun *faust*, *fost* ‘smell, odour’ (neither pleasant nor unpleasant), and adjective *faug* ‘stinking’, with the sense of the last influenced by unrelated *faug* ‘wood smoke’, itself apparently connected with *fug-* ‘smoulder’ (preterite *faugi*), *func* ‘smoke’, *fuctha-* ‘to smoke (over a wood fire)’, etc. If the form **fustūme** is derived from the verb *fausta-* then perhaps the form of the stem has been influenced by *usta-* ‘burn’, GL *gusta-*, *husta* ‘burn, destroy’, or QL *nuste* ‘sense of smell’, *nus(t)* ‘a smell’. (Cf. one of the alternative suggestions given above for the meaning of **nūsimar** in line 3).

The suffix *-ūme* is mentioned in connection with *ūmea* ‘large’ and used as an augmentative or intensive prefix (QL 97, EQG 48). Thus **nalto fustūme** might mean ‘they are a great reek, a very strong smell’. Another possibility is that we have a verbal adjective **fustūma* ‘able to be smelled’, here as a plural predicate adjective **nalto fustūme** ‘they can be smelled (out), detected by smell’; and this may combine more readily with the following phrase.

ma Melkon. Cf. GL *ma* ‘with instrument, by agent’, used with the genitive case. (Also see the note on **malto** above in line 6.) For the genitive singular suffix *-n*, cf. EQG vowel-stem nouns, such as *kalma* ‘light’ gen. *kalman*, *ondo* ‘stone’ gen. *ondon* (pp. 43–4). Thus **nalto fustūme ma Melkon** would mean ‘they can be smelled (out) by Melko’.

i. Like the *i* in line 5, this appears to be a relative pronoun ‘who’ or ‘whom’. It would depend on the preceding word, so that Melko is understood as the object of the verbs in the following line. If so this *i* is like the relative particle *ya* in EQG, said “to be understood in any relation” (p. 54).

Line 11:

var ... var. QL *var* ‘or’. The construction with repeated forms introducing parallel phrases in conjunction is presumably equivalent to ‘either ... or’.

limpilto. Cf. QL *limin* ‘he binds’, preterite *lime*, with associated derivative nouns *limen* ‘thong, band’ and *limna* ‘sheaf’, apparently cognate with GL *laim* ‘thong, rope’ and *lim* ‘a sheaf, bundle’. Perhaps *limpi-* means ‘form an attachment, be bound’, so that in this relative clause, with *i* referring back to **Melkon** as indirect object, **limpilto** would mean ‘they form an attachment to (Melko), they are bound to (Melko)’.

tūkielto. QL *tuku* ‘go in search of, look for, fetch’, preterite *tūke*, GL *tug-* (*tunci*) ‘hit, reach mark; light on, chance on, find; arrive; chance, occur; suit, fit, be convenient, “do”’. The sense may be either ‘they looked for’ or ‘they found’, for which the object might again be Melko, or else is supplied by the subsequent clause.

Thus apparently **malto fustūme ma Melkon i var limpilto var tūkielto** could mean something like ‘Melko can smell them out, and they are bound to him or have looked for him’. Since the object of the conjoined verbs is left implicit in the construction, it is also possible that one of them is more metaphoric and includes the other as its elliptical object. Thus we might have either *‘they are bound to (find) or have already found Melko’ or *‘they are joined with Melko or have sought to (do so)’. In any case the switch from grammatical present tense in **limpilto** to past tense in **tūkielto** is probably significant to the rhetorical thrust of Feanor’s argument, if he is in fact unsure whether these Men even exist yet.

Line 12:

en. QL *en* ‘that by you’, GL *en* ‘that by you; that already mentioned (by you); that past’. In EQG *en* is used in an example sentence to introduce a clause where it is translated ‘thereupon’: *en ilta tūlie n-ner* ‘thereupon in came the man’ (p. 54).

i ūmavaisor. Cf. QL *u-*, *ūv-* ‘un-’; *maivoine* ‘great longing’, *maivoita-* ‘long exceedingly after’, GL *mav-*, *mōvi* ‘I like’. Perhaps *ūmavai-* is a combination of the negative prefix with a component *-mavai-*

related to the stem *maivoi-* in Qenya *maivoine* and *maivoita-* and Gnomish *mav-*. This could mean the opposite of ‘great liking’, i.e. ‘great dislike, hatred’. The final component of *ūmavaisor* may be a reduced form of the QL noun *sōra* ‘seat’. The related verb is applied to Manwe in the phrase *tāra-kasisse hu-sórie* ‘on the high peaks he sat’ (EQG 78). Thus *i ūmavaisor* would be ‘the seat of great dislike, the throne of hatred’, referring presumably to Melko in Angband. Perhaps in combination with the demonstrative *en* it serves to specify a place, i.e. ‘there (where is) the throne of hate’.

Line 13:

listanelto. Cf. QL *listya-* (*listine*) ‘bless’, *lis* (*list-*) ‘grace, blessing’, GL *lista-* ‘bless’. The stem *listane-* looks like a variant of the preterite form *listine* given in QL, perhaps based on a present stem closer to the Gnomish. The inflected form **listanelto** seems in any case to mean ‘they blessed’.

in otso qarda. Cf. QL *otso* ‘7’; *qarda* ‘bad’. In GL the cognate of *otso* is *odin* ‘seven’, said to have originally meant ‘many’ (cf. “Otsan and Kainendan”, PE 14, p. 16). Perhaps the Qenya *otso* used here is also intended in a general augmentative sense ‘many’, or ‘much, great’ when combined with the singular noun *qarda*, rather than in a specifically numeric sense. According to EQG the definite article has a prevocalic form *n-* that derives by contraction from an older form *in-* (see the note on *n-istalēra* in line 4). Perhaps this older form is being used here for emphasis, or some other rhetorical effect.

Thus **en i ūmavaisor listanelto in otso qarda** could mean ‘they blessed the great evil there on the throne of hatred’. The position of the adverbial demonstrative before the verb may also serve to emphasize that ‘there’ is where Men are seeking Melko to bind themselves to him, as expressed in the preceding line. The tense of **listanelto** matches that of **tūkielto** and so logically falls under the ‘either-or’ context as something that *might* have occurred, supposing that the time when Men should awake was still unknown. But as it stands it can also be understood as a bald and rather horrendous suggestion by Feanor that Men have already begun to worship Melko.



To summarize the interpretation suggested in these notes, the following is an approximately line-by-line rendering of the Qenya text:

‘men are not beings good by nature
but rather they are to all deeds
— evil inclined’
now said Feanor the wise
in other manner than was said before by those
from whom this birth was known — ‘Less
than good, I said, are the hearts
of these men and although their having escaped
the long search may be good
they can be smelled out by Melko whom
they are bound to or have looked for
— there on the throne of hate
they blessed the great evil.’



Early Qenya Pronouns

Among the papers of J. R. R. Tolkien concerned with Anglo-Saxon language and literature there is a group of over 400 slips containing entries for an English to Anglo-Saxon dictionary. These were arranged in alphabetical order according to the Modern English word with which each dictionary entry begins, and the Bodleian Library has numbered them in this order.¹ Tolkien made most of the slips from sheets of unruled paper, originally measuring about 4 1/4 x 6 3/4 inches, by tearing them roughly into quarters. Several of these sheets had already been used by Tolkien to compose various tables of Qenya pronouns and pronominal prefixes and suffixes. It is the original content of these sheets that we are presenting here.

For the most part the remains of these pronominal tables are to be found on what are now the backs of the dictionary slips, though occasional fragments also appear on the same sides as the dictionary entries.² Apparently Tolkien had used portions of both sides of some of the sheets for these tables, or else one side already contained writing before Tolkien used the paper. Since it was not his intention to preserve the pronoun tables, he presumably discarded those slips that no longer had sufficient space on either side to be used for a dictionary entry. He may also have rejected tentative dictionary entries and discarded the slips containing them. Consequently none of the pronoun tables has survived completely intact; but in addition to two isolated quarter-sheets (Tables D and E, below), for three of the original sheets all of the left or right half survives (Tables A, B and H), for one the upper right and lower left quarter (Table C), and in one case we have three-quarters of the original sheet (Table G), which also has part of a table on the other side of one of the quarters (Table F).

Only a very approximate dating of these manuscripts is possible. Some of the other dictionary slips were made from sheets on which Tolkien had previously composed a text and three charts in his Rúmilian script, the first in a version of the script that apparently dates from the middle of 1919.³ It is of course difficult to know how much time was likely to have passed between the composition of a text and Tolkien's reuse of the paper after deciding to reject its original contents. The internal evidence of the pronominal forms themselves seems to suggest that they represent a conceptual stage of the language intermediary between the Qenya Lexicon (QL) and the "Early Qenya Grammar" (EQG), which can be dated in turn only approximately to around 1916 and 1923 respectively.⁴

In QL, for example, we are given the proverb, *perilme metto aimaktur perperienta* 'we indeed endure things but the martyrs endured and to the end' (p. 73). The first word consists of the present tense stem *peri-* of the verb *pere-* 'go through; endure; penetrate; last', combined with a first person plural subject ending *-lme* 'we'. In EQG there is nothing quite like this structure — the subject of the verb is expressed by a prefix rather than an ending, as in *me-tulil* 'we come' (p. 56). Of course the details are not all that far apart, both verb forms sharing a present tense

¹ The whole set is designated Manuscript Tolkien A 20 / 4.

² The relevant folios are 60 verso, 64v, 73v, 105v, 126v, 127v, 130v, 171v, 211v, 245v, 296v, 370v, 404 recto, and 404v. Folio 245 recto contains a fragmentary form that might be *ltya*...

³ See "The Alphabet of Rúmil", ed. Arden R. Smith, *Parma Eldalamberon* (PE), no. 13, pp. 22–7, 30–31.

⁴ QL was published in PE 12 (see pp. x–xviii for a discussion of its chronology); and EQG, ed. Carl F. Hostetter and Bill Welden, was published in PE 14, pp. 37–86.

marker *-i-* and a redundant plural marker *-l-*, the essential difference being that the personal element *me* ‘we’ has been moved from the end of the form to the beginning. EQG has a table of personal pronoun stems, which includes the 1st person plural stem *me-*. In this regard the pronoun slips seem to come closer to EQG; since Table D includes a stem or prefix form *me-* in a row labelled “1st pl.”

On the other hand the conception in EQG includes a distinction between the 1st person plural pronominal stem *me-*, used when the reference excludes the person(s) addressed, and the stem *qe-*, used when it includes them. But there is no corresponding pronominal element *qe* in QL or the slips. The proverb cited above from QL, since it presumably constitutes a sort of advice to the addressed person(s), suggests that in *perilme* ‘we endured’ the 1st pl. ending could not have had a meaning that excludes them. In the Gnomish Lexicon (GL) the pronoun *um*, *umin* is glossed ‘we’ without further qualification.⁵ Probably in the earliest conception the same 1st person plural pronoun is used (as in English) to express either an exclusive or inclusive meaning, and this seems to be the case in the pronominal slips.

The 1st and 2nd person pronouns in the slips are divided into groups, which probably represent singular, plural, and dual. Thus in Table A the second column has twelve forms in three groups, which we can label as follows: (a) *nin*, *ninqe*; *sit*, *sinte*; (b) *men*, *menqe*; *len*, *lente*; (c) *mut* or *mūmut*; *lut*, *lūlut*. Group (a) is apparently singular, the first pair being comparable not only to the EQG 1st person singular stem *ni-* and its derivatives, but also to the synonymous QL ending in such forms as *aqin* ‘I seize in my hand’, and to the pronominal prefix in Gnomish *nin-ista feg* ‘I feel ill’ (EQG 52–54, QL 31, GL 52). Group (b) is surely plural, given the apparent derivation of these forms from the stems *me-* and *le-*, labelled “1st pl.” and “2nd pl.” in Table D. And the forms in group (c) can be compared with the 1st and 2nd person dual forms *mu-* and *lu-* given in the typescript version of EQG (p. 85).

The implication is that the forms *sit* and *sinte* in Table D, and the other forms in the same rows, *iste*, *tu* and *toi*, are all 2nd person singular. As a group (especially since in Qenya initial *si-* can originate from Primitive Eldarin **ti-*) these resemble the 2nd sg. forms in EQG as it was first written: *te-*, *tēto*, *tet*, *tetyu*, *ten*, *ter*, *tya-*, *tye-* and *tetya* (pp. 52–54, notes 72, 76–79, 82, 87). Although the pronominal slips have variation in the stem vowel to mark different inflected forms of the 2nd sg. pronoun, while in EQG the differences are largely marked by varying endings added to the same stem *te-*, yet both sets of pronouns share the basic initial consonant *t-*. Subsequently all of the 2nd sg. pronouns in EQG beginning with *te-* were revised to begin with *ke-*, apparently a further movement away from the conception in the pronominal slips, another indication that these probably predate the conception in EQG.

The fragmentary nature of the pronoun slips makes it impossible to determine the exact order in which they were composed, although it is clear that there was more than one overall scheme or version. Thus eight of the suffixes in the last column of Table B also appear in Table C (*-nda*, *-sta*; *-mya*, *-nya*, *-lya*; *-mba*, *-nwa*, and *-lwa*), with the arrangement, and the same phonetic resemblances mentioned above for the forms in Table A, suggesting that these are 1st and 2nd person forms for the singular, plural and dual. The final *-a* in each of these suffixes is also shared by the possessive prefixes in EQG (*nya-* ‘my’, *tya-* ‘your’ (sg.), *mea-* ‘our’, *lea-* ‘your’ (pl.), etc.), which suggests that they may be possessive prefixes.

In Table C two of these suffixes are placed in parentheses to mark them as variants or alternative forms, *nya* to *-mya* and *mba* to *-nwa*, and similar variants *nna* and *tta* are given beside

⁵ GL was published in *Parma Eldalamberon*, no. 11.

-*nda* and -*sta* respectively. Since the form *mya* is a later addition in Table B, this probably represents the earlier version. In the second column from the right in Table B, the variant forms -*myu* and -*lyu* are also later additions. These appear in both Tables C and D as originally written.

Tables G and H have at least nine forms in common in their first and second columns (*entu*, *unto*, *so*; *ensi*, *into*, *se*; *etta*, *esta*, *ta*), and presumably constitute slightly different schemes for the same set of pronouns, probably 3rd person or demonstrative. In the verb conjugations on slips accompanying QL there are inflexional endings that distinguish tense, voice, gender and number.⁶ The component of the ending that indicates masculine gender is usually -*do*, -*so*, -*mo* or -*mu*-, for feminine it is -*se*, -*si*, -*le* or -*li*-, and for neuter usually -*ta*. In EQG the 3rd person pronominal elements are singular masc. *hu*-, fem. *hi*-, and neut. *ha*-, and plural masc. *tu*-, fem. *si*-, and neut. *ta*-; and the forms *súva* and *síya* in the rightmost column of Table G are suggestive of the possessive pronouns *húva* ‘his’ and *híya* ‘hers’ in EQG (see pp. 52 and 54, note 87).

QL also lists the pronouns *san* ‘then, at that time’ and *tāma* ‘this’ under “demonstrative” roots SA- and TA-, TAMA, and the demonstrative stems *en*-, *ek*-, *et*- and pronouns *ena* and *en*, all meaning ‘that by you’ under the root E “with various additions” (pp. 34, 81, 87). EQG has demonstrative stems *qi*- (*si*-, *ni*-) ‘this’, *tye*- (*ke*-) ‘that by you’ and *sa*- (*ta*-) ‘that (there)’, with emphatic forms *enqi*-, *enke*- and *enta*-, respectively, which incorporate “a general demonstrative deictic particle or stem *en*-” (pp. 54–5).

In Table G the form *unto* is a revision of *onto*, while in Table H the corresponding form is *unto* as originally written. This suggests that Table G is earlier than H. Table G was written on the back of the same sheet as Table F, which was apparently an even earlier version. What remains of Table F corresponds to the third and fourth columns of Table G, but in the former the form *hyu* first emerged as a replacement for *si*, which was then added back again with *hyu* made a parenthetical variant. In Table G *hyu* was listed below *si* as originally written, and the third variant *yu* was added later.

The pronominal tables have been given below with the more closely associated paradigms grouped together, beginning with those that contain 1st and 2nd person pronouns and ending with those that are exclusively 3rd person or demonstrative. Within the groups of related tables, i.e. those with significant overlap in the forms included, the chronological order is maintained insofar as it can be determined. Notes have been added following each table, with further suggestions regarding the likely grammatical functions of the forms and comparisons with the grammatical conceptions in the other tables, or in QL and EQG.

⁶ “The Qenya Verb Forms”, ed. Patrick Wynne and Christopher Gilson, *Parma Eldalamberon*, no. 14, pp. 25–34.

Table A.

inqe refl[exive]	nin ninqe	{ nu noi noir...	[1st person singular]
iste ..	sit sinte	{ tu toi toi{y}...	[2nd person singular]
unqe	men menqe ⁷	moi ([r])... moi...	[1st person plural]
uste ulte	len lente	loi... loi...	[2nd person plural]
munt	mut or { mūm... } mūmut		[1st person dual]
lunt	lut lūlut		[2nd person dual]

Notes on Table A.

This table was written in ink on a sheet of which only the left half survives. It apparently consists of the declension of the emphatic forms of the 1st and 2nd person pronouns, or at least those forms that are separate words. None of the forms is marked as a suffix or prefix by a beginning or ending hyphen, as are most of the forms in Tables B, C and D. Table A is in this respect comparable to Tables F, G and H for the 3rd person. And the arrangement of this table, so far as we can tell from the portion that remains, is quite similar to that of Table G. In particular, the pairs of associated singular forms in the third column, **nu**, **noi** and **tu**, **toi**, show the same vocalic variation as the pair *su*, *soi* in the third column of Table G.

As mentioned above, the fourth column of Table G has the forms *súva* and *síya*, with vowels and endings similar to two of the emphatic possessive pronouns in EQG, *húva* and *híya*. So perhaps Table A also had a fourth column of possessive pronouns, and the first three columns represent other functions. The arrangement suggests that the forms in the first column are emphatic subject pronouns, in the second direct object (or accusative) pronouns, and in the third indirect object (or dative) pronouns.

Identification of the second column as accusative is supported by resemblance of the endings of three of the forms, **sit**, **mut** and **lut**, to the emphatic accusative singular pronouns in EQG, *nit* ‘me’, *tet* ‘your’, *hut* ‘him’, etc. (p. 53). Final *-t* is also the accusative singular marker in vowel-stem nouns in EQG, such as *kalmat* and *tantaret*; and with the endings of **nin**, **men** and **len** we can compare the final *-n* in the accusative plural of vowel-stem and consonant-stem nouns in EQG, such as *kalmalin* and *peltaksin* (see pp. 43–4). In the third column the second component of the diphthong of **noi** and **toi** might be cognate with the final *-e* in the dative singular of consonant-stem nouns in EQG, such as *peltakse*.⁸ The emphatic dative pronouns, vowel-stem dative singular nouns and all dative plural nouns in EQG are marked by

⁷ Original **unqi** was altered to **unqe**, and **menqi** to **menqe**.

⁸ For the historical change of Primitive Eldarin final *-i* > *-e* in Qenya, cf. “The Sounds of Qenya”, PE 12, pp. 4, 8; and the “Early Qenya Phonology”, PE 14, p. 70.

final *-r*, as *nir*, *ter*, *hur*, etc., *kalmar*, *kalmalir*, and *peltaksir*. If **moi(r)** is the correct reading of the 1st person plural form in the table, implying alternative forms *moi* and *moir*, then in the longer form *-ir* may be cognate with the combined plural + dative ending in the consonant-stem noun, *peltaksir*.

The abbreviation “refl.” below the form **inqe**, and the two dots, which presumably indicate its repetition below **iste**, might conceivably indicate that these particular forms are reflexive; but it seems more likely that they are labels for the rows of forms that begin in the second column with **ninqe** and **sinte**. A *reflexive* construction is one in which the subject acts upon itself or for its own benefit, so a reflexive pronoun refers to the same person as the subject noun or pronoun, as in *I saw myself in the mirror*; or *John bought a book for himself*. This would account for the fact that there are no reflexive pronouns in the first column of the table, if these are emphatic subject pronouns.

inqe. The beginning of this form is comparable to the ending *-in* which appears in the citation form of many verbs in QL, glossed as 1st person singular present tense, e.g. *aqin* ‘I seize in my hand’, *hotin* ‘I sneeze’. There is also a structural resemblance between **inqe** and the 1st person singular emphatic pronoun *inye*, which occurs in the story of “The Lost Road”, dating from around 1937, where Herendil and his father Elendil exchange the following words in Qenya: *Atarinya tye-meláne* ‘my father, I love thee’; *A yonya inye tye-méla* ‘and I too, my son, I love thee’.⁹ (In EQG the 1st person emphatic subject pronoun is a rather differently shaped form *nímo*, which is used for example in *ní-tule nímo* ‘it is I that come’, p. 53.) The element *-qe* in **inqe** is also found in the corresponding 1st person plural form **unqe**. Tolkien may have later abandoned the use of this element in these emphatics because of the emergence of *qe-* as the stem of the 1st person plural inclusive pronoun stem.

There is also a Gnomish pronoun *im* that is probably connected ultimately with **inqe**. Though never explicitly glossed this is mentioned under the GL entry for the adjective *len* ‘come, arrived’, which is said to be “used also with the forms *im*, *on*, etc., as a perfect. ‘I have or am come.’ As *im len*, *um lenin*, etc.” (p. 53). Since Gnomish *on* = ‘he’ and *um* = ‘we’, it seems clear that *im len* is the phrase used specifically for ‘I (have, am) come’ with *im* = ‘I’. While the phonological correspondence between *im* and **inqe** may not be exact, there is a parallel in the GL comparison between *nimp* ‘pallid’ and Qenya *ninqe* ‘white’ (p. 60).

nin. Apparently this is the earliest extant Qenya pronoun containing the 1st person singular stem *ni-*, which is given as such in EQG, though not with this particular derivative form. Gnomish has a 1st person singular subject prefix, apparently with the preconsonantal form *ni-* and prevocalic *nin-*, the former attested in the “Lost Tales E” notebook fragmentary list of subject prefixes, in the partially preserved form *ni-d[h...]*, and the latter, for instance, in the GL example, *en nin-ista mai* ‘I am well aware of that’ (PE 13, p. 97; PE 11, p. 52).

ninqe. If (as suggested above) **nin** is accusative and **ninqe** reflexive accusative, then the latter may derive from combination of **nin** + nominative **inqe**, with haplology of the resulting *nin(in)qe*, meaning literally ‘me-I’ to indicate that the speaker is both subject and direct object of the verb.

nu, **noi**. The brace connecting these forms suggests that they have the same or similar meanings, and if the final *-i* of the latter is a dative marker (as suggested above), apparently optional, then we seem to have parallel stems *nu-* and *no-*, the first of which is also attested in Table B. In these the vowel of the 1st person singular stem *ni-* has been replaced (or elided) by an element *-u-* or *-o-*. Perhaps these elements are connected with the endings *-u*, *-io*, *-o* used when Qenya adverbs are formed from adjectives, according to EQG, as in *ninqio* ‘whitely’, the generic adverb derived from the adjective *ninqe* ‘white’, or *tanko* ‘firmly’ derived from *tanka* ‘firm’ (PE 14, pp. 47–8, 56 note 99). The adjectival sense of the 1st person singular would be ‘having to do with me, belonging to me, my’; so the corresponding adverbial sense of **nu** may be ‘in a manner having to do with me, like me, in my way’. And with a specifically dative extension, **noi** would be ‘to me, for me, in my direction’.

iste. In this form the first syllable *is-* bears the same relation to the stem *si-* in **sit**, **sinte** that the syllable *in-* of **inqe** bears to the stem *ni-* of **nin**, **ninqe**. That the stop in the second syllable of **iste** is

⁹ *The Lost Road and Other Writings*, ed. Christopher Tolkien, 1987, p. 61, emphasis added in the second sentence.

dental rather than velar might result from assimilation to the dental *s* or analogical influence from the *t* of **sit**.

sit, sinte. The 2nd person singular stem *si-* presumably derives from older **tsi-* < **ti-*, with originally the same initial consonant as the related forms **tu, toi**. This phonetically conditioned shift is described in “The Sounds of Qenya”, the phonology accompanying the Qenya Lexicon (PE 12, pp. 22–3). The reflexive form **sinte** seems to be based on a combination of the accusative **sit** + the emphatic nominative **iste**, similar to the construction of **ninqe** (as suggested above), but with analogical reshaping of the resultant **siste* or **sitte* by substituting a nasal at the end of the first syllable, comparable to **ninqe** (or to the 2nd person plural **lente**).

tu, toi. These share an initial *t-* with the original stem **ti-* that presumably underlies accusative **sit** and accusative reflexive **sinte**, with the possibly adverbial ending *-u* and dative *-o-i* (discussed above for the 1st person **nu, noi**).

unqe. Parallel to the relation of the syllable *in-* in the 1st person singular nominative **inqe** to the stem *ni-* of the accusative **nin**, we might expect a syllable such as **em-* or **im-* in the nominative from related to the 1st person plural stem *me-* in accusative **men**. Perhaps the vowel of this syllable was labialized to *u* by assimilation to the following *m* prior to a change of this labial *m* to velar *n* [ŋ] by assimilation to the following *q*. The vowel *u* also appears in the Gnomish cognates: *um, umin* ‘we’ and “reflexive” *unc* ‘ourselves’ (GL 74).

men, menqe. The endings of these 1st person plural accusative forms parallel those of the singular **nin, ninqe**. Although not explicitly indicated, the second form **menqe** is probably also reflexive.

uste, ulte. These are probably variant forms of the 2nd person plural emphatic subject pronoun, the variation resulting from different analogical influences. The form **uste** bears a relation to the 2nd person singular **iste** that parallels the relation of 1st person plural **unqe** to singular **inqe**. On the other hand **ulte** bears approximately the same relation to the stem *le-* of the 2nd person plural accusative **len** that singular **iste** bears to the stem *si-* of **sit**.

len, lente. The ending of the 2nd person plural accusative form **len** parallels that of the 1st person plural **men**. The ending of the reflexive **lente** parallels that of the 2nd person singular **sinte**. Again the reflexive form is not explicitly marked as such.

munt, lunt. As mentioned above, the stems *mu-* and *lu-* of these nominative forms (and of the corresponding accusatives **mut** and **lut**) match the 1st and 2nd person dual forms given in the typescript version of EQG. For the ending *-nt* compare the preliminary forms of the active dual impersonal forms of the verb *tul-* ‘to bring, come’ in the paradigms of “Qenya Verb Forms” accompanying the Qenya Lexicon: present tense *tulint* or *tulit*; future *tulva(n)t*; and past *tūliet*, *-nt* (PE 14, p. 28, note 11). Gnomish has an “old *-nt* ending” surviving in the GL noun *hunt* ‘nostrils, nose, snout’ described as “properly old dual” (PE 11, pp. 10, 50). The *-nt* dual suffix is probably a redundant combination of two Qenya dual suffixes *-n* and *-t*, separately attested in the same active verb paradigm: dual present tense masculine *tulindon*; feminine *tulisset*; or dual aorist tense masculine *tulmut*; feminine *tulsit*, *-n*; and neuter *tultan*.

mūmut, lūlut. These forms are apparently reflexive, with reduplication of the pronominal stem indicating that the 1st or 2nd person dual is both subject and object of the verb. Thus, similar to the derivation of **ninqe** < **nin** + **inqe** (as proposed above), perhaps here we have **munt** + **mut** > **mu(nt)mut* and **lunt** + **lut** > **lu(nt)lut*, or else **mut** + **munt** > **mu(t)mu(n)t* and **lut** + **lunt** > **lu(t)lu(n)t*. In either case we would need to suppose that the long vowel in the first syllables of both **mūmut** and **lūlut** could result from compensatory lengthening after the loss of the syllable-final consonant(s).

Table B.

...a-	nu-	-nda	[1st person singular]
...a	du-	-sta	[2nd person singular]
...a)-	-u- ¹⁰	-ka-	[impersonal singular ?]
...a-	vu-	-u _u va	[masculine singular]
...a-	yu-	-i _u ya	[feminine singular]
<hr/>			
[m]o	mi	mya	[1st person plural]
...ya-)	(myu-)	-nya	
[l]o	li		[2nd person plural]
...a-)	(lyu-)	-lya ¹¹	
...a-	ltu	-lta-	[masculine plural]
...a	-tyu	-tya ¹²	[feminine plural]
...a	-ttu	-tta	[impersonal plural ?]
<hr/>			
	mu	mba	[1st person dual]
		nwa	
...-	lu-	lwa	[2nd person dual]
...u	-du	-qa	[impersonal dual ?]
...tu	-ntu	pers. nqa	[masculine & feminine dual ?]
..	

Notes on Table B.

This table was written in pencil on a sheet of which only the right half survives. It apparently consists of the declension of the dative infix or suffix forms and possessive suffix forms of the 1st, 2nd and 3rd person pronouns, in the middle and rightmost columns. The partially preserved forms in the column at the left are probably accusative forms, with shapes comparable to the datives but with stem vowel *a* instead of *u*. Comparison with Table C, which seems to be a revision and rearrangement of Table B, with different parts of the sheet preserved, suggests that there was another column in the missing left half of Table B with nominative prefix forms.

With the stem vowel *a* in the partially preserved singular and plural forms in the column at the left, we can compare the accusative singular marker *-a* in consonant-stem nouns and adjectives in EQG, such as *peltaksa*, *wingila*, and *melinda* (pp. 44–5). The final *a* in the suffixes *-nda*, *-sta*, etc., in the right hand column is comparable to the characteristic *a* in the EQG unemphatic possessive pronoun prefixes *nya-*, *tya-*, *hwa-*, etc. (p. 54). Interestingly enough, Tolkien would later return to the conception of the possessive pronouns as suffixes, for example in the form *yonya* ‘my son’ in the Qenya cited above from the 1937 story of “The Lost Road”.

¹⁰ This item was changed from *-(d)u-* to *-u-*, probably at the same time that the item immediately above was altered to *du-*, perhaps from *su-* or possibly *tu-*.

¹¹ This group of four lines originally consisted only of two lines with the forms [m]o-, mi-, -nya; [l]o-, li-, -lya. In the first two columns the forms were altered and placed in parentheses, with [m]o, mi, mya; [l]o, li inserted above.

¹² The forms in this group of two lines as originally written were [?]a-, ntu-, -tya; [?]a-, -tyu-, -nta-. The form *-tyu* may have been altered from *-tya*. Later *ntu* was changed to *ltu*, and *-nta-* to *-lta-*. Crossed lines were added to indicate the matching up of phonologically related forms, which have been correctly aligned in this edited version.

In the middle column the forms **nu-** and **du-** (the latter altered from **su-** or **tu-**) are comparable to the dative or adverbial 1st and 2nd person singular forms *nu* and *tu* in Table A. The stem vowel *u* in these and other singular and plural forms in this column of Table B are probably related in a similar way to the adverbial ending *-u* in EQG (p. 47). Some of these forms are presented as prefixes with a hyphen at the end of the form, some as suffixes with a hyphen at the beginning, some with hyphens at both ends, and some without hyphens. This apparent inconsistency is probably the result of haste or the very fluid nature of Tolkien's conception of the Qenya pronouns at this stage. Thus clearly the form **ltu** (altered from **ntu**) must be a suffix or infix, since its consonant cluster cannot stand at the beginning of a Qenya word, but must come after a vowel. The same argument applies to **mba**, **lwa** and **nqa** in the righthand column, and presumably all of the possessive forms are suffixes.

Forms comparable to **mi** (**myu-**), **mya**, **li** (**lyu-**), and **lya** in the middle section of the sheet are also given in Table D, where the related stems are 1st pl. *me-* and 2nd pl. *le-*. Apparently the *i* or *y* in these pronouns marks them as plurals. In the case of the forms **myu-** and **lyu-** with the adverbial stem vowel *u* the *y* serves to distinguish them from the corresponding forms **mu** and **lu-** in the bottom section of the sheet, where the stem vowel *u* indicates dual number. Just as the plural marker *i* has become *y* when followed by another vowel in **myu-**, **mya**, **lyu-** and **-lya**, so the dual marker *u* becomes *w* in **lwa**, and presumably also in **mba** with the further change of *mw* > *mb*, perhaps in part by analogy with the similar nasal + voiced stop combination in the singular **-nda**. Also note that plural **-nya** apparently derives from **mya** by assimilation of the nasal to the following *y*, and dual **nwa** is probably derived from the **mwa* underlying **mba** by analogy with **-nya**.

In the rearrangement of the pronouns in Table C the 1st and 2nd person forms are listed together first, in the same order of singular, plural and dual, and the remaining forms are collected together in the bottom half of the sheet, for which the left half rather than the right half is preserved. The ordering is not identical there, but apparently the forms **vu-** and **-uva** in Table B are most closely related to **hu-** (**hw-**), **wa** and **va** in Table C, and **yu-** and **-ya** in Table B most closely related to **hi-** (**hy-**), **ya** and **ya** in Table C. The forms **hu-** and **hi-** are identical in turn with the 3rd person singular masculine and feminine preverbal nominative forms in EQG (p. 52). So it is reasonable to conclude that forms **vu-** and **-uva** are masculine singular and that **yu-** and **-ya** are feminine singular.

In the corresponding position in the dual section at the bottom of Table B are the forms **-ntu** and **nqa**. Between these forms is the label "pers." (presumably 'personal') and on the next line a series of double dots seems to indicate a repetition of the same forms. If this means that the dual forms of the masculine and feminine pronouns are not distinguished, then referring to them as *personal* would make sense as a contrast with the forms on the previous line, **-du** and **-qa**, if these are *impersonal* forms. The consonants in these forms are reminiscent of those that distinguish the passive impersonal in "The Qenya Verb Forms" (QVF), e.g. present tense *tulilwe*, *-qe*, in which the endings *-we* and *-qe* were placed in brackets and given a tentative variant *-do*. An annotation also connects these endings with enclitic pronouns *qe-* and *-we* = 'a, an' (PE 14, pp. 30, 33). Since the dual possessive form **-qa** is phonetically equivalent to *-kwa* or *-kya*, it seems to be related to the singular form **-ka** by addition of a dual marker *w* < *u* similar to that in **nwa** and **-lwa**. In the same row as possessive **-ka** is the dative form **-u-**, revised from **-(d)u-**. The form without a consonant is reminiscent of the active singular impersonal forms in QVF, which derive directly from the tense stem without any suffixed pronominal element.

In the plural section of Table B the order of the forms appears to be different from that in the singular and dual sections. The two rows below the 2nd person forms have datives **ltu** (<< **ntu**) and **-tyu**, and possessives **-lta-** (<< **-nta-**) and **-tya**. But as mentioned above (in footnote 12) Tolkien originally wrote **ntu** and **-tya** in the same row, and he may have at first conceived of Qenya as having (like English) only a single set of 3rd person plural pronouns 'they, them, their' to go with its three genders in the 3rd person singular, only deciding to have this distinction in the plural in the course of devising these forms.

-nda. This 1st person singular possessive form may have been influenced by the adjectival suffix *-da*, seen for example in the adjective *enna* or *enda* 'by name, named, called' derived from *en* 'name', or in *lorda* 'slumbrous, drowsy' derived from *lor-* 'slumber' (QL 35, 56).

du-. The sound *d* can only occur in Qenya in one of the combinations *nd*, *ld* or *rd*. Perhaps the conception here is that the dative pronoun **du-**, being enclitic, retains its initial *d* when it follows a verbal form ending in *n*, *l* or *r*, while it has some variant initial consonant (*s* or *r* ?) when it occurs in other contexts. For an example of an etymological relation between Qenya forms in *d* and *s* compare *Kainendan* 'fortnight' (i.e. *'fourteen days') with *sana*, cited in GL as cognate with Gnomish *dana* 'day (24 hours)' (PE 11, p. 29; PE 14, p. 16).

-sta. This possessive form might be influenced by the same adjectival suffix *-da* as proposed above for **-nda**, but with devoicing of *d* > *t* by assimilation to the preceding *s*. Also compare the nominative form *iste* in Table A for possible influence.

ltu, **-lta-**. These 3rd person plural forms are comparable to the form *-lta-* in Table C, apparently an accusative infix associated there with the nominative prefix *su-*, which is grouped with the prefix *si-*. As a pair these nominatives seem roughly comparable to the EQG preverbal 3rd person plural masculine *tu-* and feminine *si-* (p. 52). This chain of correspondences is somewhat tenuous, but if valid it supports an interpretation of **ltu**, **-lta-** as 3rd person plural masculine, and **-tyu**, **-tya** as 3rd person plural feminine.

-tyu, **-tya**. While apparently conceived of as feminine in this table, these forms are also comparable to the forms *-tya-* and *-tyu-* in Table D, which are associated with *i-* and *ye-*, in a row of forms labelled simply 3rd person, but perhaps implicitly plural since they come after the 1st and 2nd person plural forms in that table.

Table C.

		... u-	-nda (nna)	[1st person singular]
		... u-	-sta (tta)	[2nd person singular]
		... u ¹³		
		[m]yu-	-mya (nya)	[1st person plural]
		mo-		
		lo	-lya	[2nd person plural]
		lyu		
		-mu-	-nwa (mba)	[1st person dual]
		-lu-	-lwa	[2nd person dual]
		-		
{ a(l) }				
hu- (hw-)	wa	-...		[masculine singular]
	va			
hi- (hy-)	ya	-...		[feminine singular]
	ÿa			
a	a	-...		[neuter singular]
su-	-lta-			[masculine plural]
(hw-)	(-ltya-)			
si-	{ -i } ¹⁴			[feminine plural]
(hy-)				
ye-				
y- i				
ve-				
v- u				

Notes on Table C.

This table was written in ink on a sheet of which only the upper right and lower left quarters survive. It consists of a declension in four columns, apparently nominative prefixes, accusative affixes, dative (or adverbial) affixes, and possessive suffixes. The top half contains the 1st and 2nd person forms, of which only the third and fourth columns remain, the former partially missing; while the bottom contains 3rd person (or demonstrative) forms, of which only the first and second columns remain, the latter perhaps never completed.

So far as can be told from their remains, Tables B and C were fairly similar in content, though only the 1st and 2nd person dative and possessive forms survived more or less completely in both tables. Table C is apparently the later, since **[m]yu-**, **lyu-** and **-mya** appear in it as originally composed, but seem to be

¹³ The first letter of this form is partially visible, perhaps a **d** or possibly a **t**. Cf. the original form **-(d)u-** in the corresponding pencil version above.

¹⁴ It is possible that this **i** was altered to another letter (perhaps **l** or **t**) rather than being struck through, or that the change was in the reverse. Following this, with an intervening space, are marks that might be the beginning of a **y**.

added variant forms in Table B. Similarly the 3rd person plural accusative **-lta-** is original in Table C, while the related dative *ltu* and possessive *-lta-* emerged in Table B as revisions of original *ntu* and *-nta-*, respectively. Further conceptual changes were made in the composition of Table C, with dative plurals **mo-** and **lo** replacing *mi* and *li*, and **nna** and **tta** as new variant forms of the possessive singulars **-nda** and **-sta**, respectively. Note that *-tta* was apparently an impersonal or neuter form of the 3rd person plural possessive in Table B.

The 1st and 2nd person forms in the top half of Table C are subdivided into singular, plural and dual, in that order; and among the 3rd person forms in the bottom half of the table the rows beginning with **hu-** (**hw-**), **hi-** (**hy-**), and **a** presumably constitute the singular section, these nominative forms being comparable to the EQG subject prefixes, 3rd person singular masculine *hu-*, feminine *hi-*, and neuter *ha-* (p. 52). The variants *hw-* and *hy-* also occur in the typescript version of EQG, being the forms of the masculine and feminine singular subjects used when the verb begins with a vowel, e.g. *hwanta* *‘he gives’ and *hyanta* *‘she gives’ (p. 86).

The forms **su-** (**hw-**) and **si-** (**hy-**) would seem to be 3rd person plural masculine and feminine, the latter being comparable to EQG feminine plural subject prefix *si-*, although the corresponding masculine plural there is *tu-*, the variation in initial consonant explained by the fact that the feminine *si-* derives from **ti* by a regular phonetic change conditioned by the vowel of the stem (p. 52). That the initial consonant in the pronouns here also derives from an earlier *t* is suggested by corresponding accusative **-lta-** (**-ltya-**), and supported by the forms of the emphatic subject pronouns *entu* and *ensi* in Tables G and H, which are grouped in the latter table with the forms *sū* and *sī*, respectively. Presumably the conception here is that the original consonant in the feminine **si-** results from a phonetically regular shift, which has spread by analogy to the masculine **su-**, the latter part of this idea being all that was rejected in EQG. Also note that the conception of a prevocalic feminine plural form **hy-** (homophonous with the prevocalic feminine singular) was also retained in the typescript version of EQG, though only as a dialectal variant and in an annotation that was placed in brackets, perhaps to mark it as tentative (p. 86).

ye-; y-, i. If the interpretation given above for the preceding 3rd person singular and plural forms is correct, then this group would be in the position of the 3rd person plural neuter. The use of these pronouns may have been conceived of as extending beyond reference to more than one object that is neuter (i.e. indeterminate as to gender), and to include reference to a group that is indeterminate as to gender because it includes both masculine and feminine persons. The absence of a corresponding form in the accusative column may mean that gender differentiation was expressed for the 3rd person plural subject but not the object.¹⁵ This may account for the set of forms *i-*, *ye-*; *-tya-*; *-tyu-* given in Table D, below the “1st pl.” and “2nd pl.” forms and labelled “3rd”, presumably also plural, but undifferentiated as to gender. The forms *ye*; *yen* also occur in Table E, and a group of forms *ī*; *ī(n)*, *ye* in the rejected section at the bottom of Table H.

ve-; v-, u. These may be 3rd person dual forms, analogous to the plural **ye-; y-, i.**

¹⁵ For a similar sort of suppletion compare Latin, where nominative ‘they’ is masculine *illi*, feminine *illae*, or neuter *illa*, but dative and ablative ‘for them, by them’ is *illis* for all genders.

Table D.

1st pl. me / -	me- ;	-mo- ; -mya- ;	-mi- -myu[-]
2nd pl. le / -	le- ;	-lo- ; -lya- ;	-li- -lyu-
3rd. i-	ye- ;	-tya-; ¹⁶	-tyu-

Notes on Table D.

This table was written in ink on a sheet turned sideways. Only the lower left portion of the table survives, with four columns consisting of the stem forms of the 1st, 2nd and 3rd person plural pronouns, and apparently the corresponding nominative prefixes, and accusative and dative affixes. Probably the right side of the table included a fifth column with the possessive suffixes, while the top half contained the singular forms.¹⁷

As mentioned above, the stem forms and homophonous nominative prefixes, 1st person **me-** and 2nd person **le-**, are found in EQG, and the stems also seem to underlie the emphatic forms *men*, *mente* and *len*, *lente* in Table A. The accusative affixes **-mo-**, **-mya-** and **-lo-**, **-lya-**, and the datives **-mi-**, **-myu-** and **-li-**, **-lyu-** occur in Table B, although there the second form in each pair is given as a parenthetical alternative, and the accusatives are only partially preserved at the left edge of the surviving half of that sheet. In Table C the forms *mo-* and *lo* are associated with *[m]yu-* and *lyu*, in the dative column.

Hesitation in the syntactic assignment of these forms with the vowel *o* may indicate that they are ultimately adverbial in origin. According to EQG the adverbial suffix *-u* when added to adjective stems in *-a* yields an ending *-o*. Perhaps **-mo-** and **-lo-** result here from a similar combination of the accusative ending *-a* with adverbial *-u*. As illustration of the potential semantic connection between adverbial and accusative forms, compare Latin adverbs such as *vicem* ‘instead’, *quam* ‘how’, and *secundum* ‘secondly’, which are derived from the accusative case forms of nouns, pronouns or adjectives.

i-, **ye-**. These forms may originate from the element *i* or *y* that seems to mark plurality in **-mya-**; **-mi-**, **-myu-**; **-lya-**; **-li-** and **-lyu-**. If so, then the nominative form **ye-** is probably derived from this element in combination with the vowel *e* found in the other nominatives **me-** and **le-**. The fact that unlike the “1st pl.” and “2nd pl.” forms this row is marked simply “3rd” suggests the alternative possibility that the forms are 3rd person without regard to number. If so, **i-** and **ye-** may relate to the root *I-* ‘here it is’, with derivative *ike* ‘this’, and the definite article *i-* ‘the’ (QL 41, EQG 42).

-tya-, **-tyu-**. These forms may derive from either of the QL demonstrative roots *TA-*, *TAMA*, with derivative *tāma* ‘this’, or *KI-* ‘this by me’, with derivative *tyá* ‘now’ (pp. 46, 49, 87). Each of these has conceptual counterparts in the EQG demonstrative pronoun stems *ta-* ‘that there’ and *tye-* ‘that by you’ (p. 54). In either case the forms **-tya-** and **-tyu-** appear to be structured in parallel to **-mya-**, **-lya-** and **-myu-**, **-lyu-**.

¹⁶ Originally this form was **-tyo-** and beneath it was a form **-tya**. The latter was deleted presumably at the same time that the former was altered to **-tya**.

¹⁷ Only the bottom edges of the letters and punctuation in the last row of the top half of the table remain. These are consistent with a reading “**a**, **a-**; **-(t)a-**; **-(t)u-**,” apparently 3rd person singular neuter forms, but this is uncertain.

Table E.

	{tu}

	(s)...
	(h)...
{-ko}	ku}
{-tunt}	
ye ¹⁸	yen
(s)in	(s)i
(h)yun ¹⁹	(h)yu (yo)

Notes on Table E.

This table was written in pencil on a sheet of which only the lower left quarter survives. The deletions and alterations suggest a fairly rapid shift in conceptions.

tu. This rejected form may be comparable to the 2nd person singular dative *tu* in Table A; or it may be related to the 3rd person plural dative suffixes *ltu*, *-tyu*, *-ttu* in Table B.

-ko, ku; -tunt. These rejected forms are reminiscent of the reflexive suffix *-ko* (*-to*) derived from the root KOHO 'undergo, endure' (QL 47). There is also a possible connection with the possessive suffix *-ka-* in Table B. The vowel in **-ku** may mark it as a specifically dative reflexive. The ending of the form **-tunt** is comparable to that in the 1st and 2nd person duals *munt* and *lunt* in Table A. Perhaps the sense is reciprocal: *'they ... (to) each other'.

ye, yen. Compare *ye-* associated with *i-* in both of Tables C and D, and the group *ī; i(n)*, *ye* in the rejected section of Table H. The ending of **yen** may be comparable to that in the accusatives *nin*, *men* and *len* in Table A.

(s)in, (s)i; (h)yun, (h)yu (yo). Compare the forms *si* and *hyu* grouped together in both of Tables F and G, and in the latter associated with *(s)e* and *yu*. There is also a rejected form *yo(n)* in Table H.

¹⁸ The original form **ya** was altered to **ye**.

¹⁹ The form **(h)yun** was altered from an earlier form, perhaps **yön**, itself an alteration of original **yan**.

Table F.

su soi	súva	[masculine]
{si} (hyu) si	síya	[feminine]
te <hr/>	taka {taika}	[neuter]
...ut	u(ntu	[reflexive]

Table G.

		s		
entu	s)o	su soi	súva	[masculine singular]
{ens}	unto	untoi ²⁰	ontoiva	[masculine reflexive]
ensi	s)e	si hyu yu	síya	[feminine singular]
	into	intoi	intoiya ²¹	[feminine reflexive]
esta etta	t)a	te tau tai	taka	[neuter singular]
	att[o]	[a]ttoi	attoika	[neuter reflexive]

Notes on Tables F and G.

These tables were written in ink on a sheet of which three quarters survive. Because each table took up only about half of its side of the sheet, and the sheet was flipped and reversed between the composition of Table F and Table G, the entire right half of the former is missing but apparently only a couple of letters are missing from the latter. The horizontal tear passed through the forms **att[o]** and **tai** in Table G, while one of the subsequent vertical tears removed most of the first letter of **[a]ttoi**.

The last line of Table F was separated by a horizontal stroke similar to those used to divide other tables into two or three sections. The forms above this line fall into three groups of two rows each. Except for the rejected form **taika** all of these forms occur in Table G, which is divided into three groups of three rows each, and indeed all of the forms from the upper section of Table F are in the third and fourth column of the first two rows of each of the three groups of forms in Table G. Clearly Table G is a revision of Table F, with the addition of these third rows to each group, the first form of which, **unto** (<<

²⁰ Original **onto** and **ontoi** were altered to **unto** and **untoi**.
²¹ Original **insi** was changed to **intoi** and original **insíya** replaced with **intoiya**.

onto), bears a general resemblance to the form **u(ntu)** at the bottom of Table F. Further additions to Table G are the forms **yu** associated with **hyu** and **tau**, **tai** associated with **te**.

As mentioned above, the associated forms **su**, **soi** at the top of the third column of Table G are comparable in structure to the pairs *nu*, *noi* and *tu*, *toi* in the third column of Table A. The arrangement of the forms in the first three columns of these two tables is also remarkably similar, especially in the absence of a form in the first column of the second or third row of each group. For the 1st person singular forms in Table A this row is labelled reflexive, and it was suggested above that this explains the gaps in the first column, since this is a column of subject pronouns, while the reflexives are forms indicating that the object (direct or indirect) is the same person as the subject.

The implications for Table G are threefold: (1) the columns headed by **entu**, **(s)o**, **su** and **súva** are nominative, accusative, dative and possessive respectively; (2) the rows beginning with **unto**, **into** and **att[o]** are reflexive; (3) the groups of forms in this table are probably 3rd person pronouns distinguished by gender, rather than demonstratives distinguished by proximity. For the likelihood of the third implication compare English, where the personal pronouns *he*, *she*, *it*, *they* have corresponding reflexive forms *himself*, *herself*, *itself*, *themselves*, but the demonstratives *this*, *that*, *these* and *those* do not.

It is uncertain whether the forms in Tables F and G are supposed to be singular or plural. With a characteristic consonant *s* or *t* in most of these forms, they seem less similar to the singular stems *hu-*, *hi-* and *a* or *ha-* in Table C and EQG than to the plural stems *su-* and *si-* in Table C and *tu-*, *si-* and *ta-* in EQG (p. 52). On the other hand the forms **(s)o**, **(s)e** and **(t)a** in the second column of Table G are ambiguous in this respect, with their initial consonant marked as optional. And in Table H as first written there was a second section of forms, *iltu* (*ilton*), *ilsi*(*n*), *īta*, etc., which seem to be plurals. The upper section of Table H appears to be a rearrangement and expansion of the forms in Table G, at the time of which Tolkien must have thought of the forms in the earlier table as singulars, even though he later rejected the plural forms added in Table H.

entu; **ensi**; **esta**, **etta**. With the first syllables in the masculine and feminine emphatic subject pronouns compare the element *en-* described in EQG as “a general demonstrative deictic particle or stem” added to the demonstrative pronoun stems for emphasis (p. 55). This is probably connected with the QL root E “with various additions” and such derivatives as demonstrative *en-*, *ek-*, *et-* ‘that (by you)’, *enwa* ‘tomorrow’, and *ettui* ‘tomorrow night’ (p. 34). The variant form *et-* may account for the first syllable of the emphatic neuter form **etta**, perhaps also with influence from the geminate consonant in the reflexive form **att[o]**. The other neuter form **esta** may be a phonological variant of **etta**, for which compare the statement in “The Sounds of Qenya” (SQ) that “*tt* usually remains but *-st-* occurs” (PE 12, p. 23).

(s)o; **(s)e**; **(t)a**. In the table the fact that the initial consonant in each of these accusative forms is optional is indicated by right parenthesis marks only, and these look like they may have been added later. In Table H the masculine form was originally listed with variants *so*, *ho* and *o*, which confirms that here “**s)o**” represents the variant forms **so** and **o**. The elimination of the forms *ho* and *o* and lack of variants *he* and *e* show that Tolkien rejected the idea of optional initial consonants in the masculine and feminine accusatives when composing Table H, although neuter variants *ta* and *a* are retained there. For the vowels in the masculine and feminine forms compare the EQG accusative unemphatic 3rd person singular masculine forms *ho*, *hu* and feminine *he*, *hi*. These pronouns are said to be used “following immediately on [the] verb” (p. 53). If they were enclitic to the verb, and as a consequence unaccented, the change of their etymological vowels from *u* > *o* and *i* > *e* would be regular in final position (SQ 8–9).

unto; **into**; **att[o]**. These reflexive pronouns begin with forms of the accusative stems without the initial consonant and before the changes to the vowels described above, i.e. **(s)u-*, **(s)i-*, and **(t)a-*. The suffix *-to* shared by all three forms appears to be the second variant of the reflexive suffix *-ko* (*-to*) given in QL (p. 47). Also compare the EQG reflexive 3rd person pronoun *ikto* or *ikso*, and accusative singular reflexive verbal ending *-kto* (pp. 54, 56). The *n* in the masculine **unto** and feminine **into** may parallel the ending of three of the accusative pronouns in Table A, 1st person singular *nin*, plural *men*, and 2nd person plural *len*. The first *t* in the neuter **att[o]** may parallel the ending of the 1st person dual accusative

mut, 2nd person singular *sit*, and dual *lut*, the preference for *t* over *n* perhaps influenced by the stem consonant of the other neuter forms (**t**)**a**, **te**, **taka**, etc. With **into** also compare the form (*s*)**in** in Table E.

su; **hyu**, **yu**; **tau**. These pronouns derive from the combination of the masculine stem **su-*, feminine **si-*, and neuter **ta-* with the adverbial ending *-u* (EQG 47). The form **hyu** results from the change of *si* > *hy* in prevocalic position, for which compare the feminine plural subject prefix *si-* (*hy-*) in Table C. The variant **yu** shows a further reduction of *hy* > *y*, which is paralleled in the feminine singular accusative form *ya* corresponding to nominative *hi-* (*hy-*) in Table C. Also compare the forms (*h*)**yu** (*yo*) in Table E.

soi, **untoi**; **si**, **intoi**; **te**, **tai**, [a]ttoi. These pronouns, given in the same column as the preceding set, appear to derive from the corresponding accusative or accusative reflexive forms with the addition of a dative ending **-i* cognate with the final *-e* in EQG dative singular nouns such as *peltakse* (p. 44). Also compare 1st and 2nd person singular datives *noi* and *toi* in Table A. The first of the neuter variants **te**, **tai** shows *ai* > *e*, for which compare the EQG adjective *anda* ‘long’ with nominative plural *ande*, whose ending is said to derive from *ai* (p. 45).

súva; **síya**; **taka**. These possessives, meaning **‘his, of his; her, of hers; its, of its’*, are derived from the stems **su-*, **si-*, and **ta-* combined with three distinct suffixes, apparently corresponding to the possessive suffixes *-uva*, *-iya*, and *-ka-* in Table B.

ontoiva; **intoiya**; **attoika**. The possessive reflexives presumably have the meanings **‘(of) his own; (of) her own; (of) its own’*, being used to indicate possession by a 3rd person subject, as in English *the writer was reading his own book*. These pronouns derive from the stems *unto-*, *into-*, and *atto-* shared by the accusative and dative reflexive, combined with the same three possessive suffixes found in the associated nonreflexive forms. In the masculine **ontoiva** and neuter **attoika** the diphthong *oi* appears to derive from the dative forms by analogy with the parallelism between the feminine dative **intoi** and possessive **intoiya**, where the diphthong is etymologically regular, though of different origin, in both cases. The initial vowel in the masculine **ontoiva** may parallel that in the accusative (*s*)**o**, perhaps contrasting with that in **unto** and **untoi** because the accent is on the following syllable. The initial unaccented vowel in the feminine **intoiya** is not lowered to *e*, however, probably to avoid a potential similarity to the masculine nominative form **entu**.

Table H.

entu sū	unto so {so} {ho} {o}	u...	[masculine singular]
ensi sī	into se		[feminine singular]
etta esta tā	sa ta } a }	{t...} s...	[neuter singular]
	atto —		
{iltu (ilton) {ilsi(n {yu(i}	yo(n) yunt{o}		[masculine plural]
{ { īta } { { itya } {ilsi(n {ī	into i(n } { ye }		[feminine plural]

Notes on Table H.

This table was written in ink on a sheet of which only the left half survives. The top section appears to be a rearrangement of the 3rd person singular forms found in Table G with additional variants not found there. The bottom section presumably consists of 3rd person plural forms, all of which were struck through. The spacing of the forms shows that **so**, **ho**, and **o** were deleted from the upper section at the time of composition, and replaced by a single form **so**. Similarly in the lower section **ilsi(n)**, **īta**, and **itya** were deleted before the rest of the forms, the first of these being rewritten lower in the table in order to make room for the forms **yu(i)** and **yunt**. Since **into** belongs to the same row as this second occurrence of **ilsi(n)**, it would seem that these changes were also made in the course of composition.

Thus the surviving half of the table appears to consist of two rough columns of forms. On the left are the nominatives: **entu** and the forms directly below it; the variants **iltu (ilton)**; **yu(i)**, **ilsi(n)**, and **ī**. On the right are the accusatives: **unto** and the forms directly below it; the variants **sa**, **ta**, **a**; **yo(n)** and the forms directly below it. The lost half of the sheet probably contained dative and possessive columns, as in Table G. The first letters of three forms are partly visible at the right edge of the surviving half of the sheet.

sū; **sī**; **tā**. These nominative forms were added to the conception in the course of composing this table. They probably represent forms used when the subject is less emphatic than the forms **entu**, **ensi**, **etta** and **esta**, but more emphatic than the corresponding preverbal prefixes, assuming such forms (like those in the first columns of Tables C and D) are part of the same conception. In EQG Tolkien describes three functions of the nominative case forms that are distinguished syntactically in Qenya: (1) “the preverbal form” as in *nī-tule* ‘I come’; (2) “an emphatic form that is usually added after the verb (in addition to [the] pre-verbal prefix)” as in *nī-tule nīmo* ‘it is I that come’; and (3) the emphatic form positioned to “stand in place of the preverbal,” a construction “usually used in ironic answers to a question regarded as absurd,” as in *mai ke-tule? nīmo tule!* ‘do you come? I come (of course I don’t)’ (pp. 52–3). Perhaps in this

earlier conception in Table H the forms **entu**, **ensi**, etc., served the second function (*‘it is he that; it is she that’), while **sū**, **sī**, and **tā** served the third one. In English the ironic usage is expressed simply by separating the pronoun from its proclitic (or unaccented) relation to the following verbal form by giving it a greater stress, which includes a slightly more prolonged pronunciation of the vowel in the pronoun itself. Note that in the subsequent conception in EQG a similarly lengthened vowel occurs in the first syllable of four of the emphatic 3rd person subject pronouns: masculine singular *hūyo*; masculine plural *tūto*; and feminine plural variants *sīse* and *sīte*.

unto; **into**; **atto**; **yunt[o]**; **into**. The first two of these forms, which are accusative reflexive masculine and feminine in Table G, have been moved to the same row as the emphatic nominatives, masculine singular **entu** and feminine **ensi** here in Table H. Probably this means that **unto** and **into** have been reassigned to an emphatic accusative function. Although the neuter **atto** and masculine plural **yunt[o]** are placed below the corresponding shorter accusatives **ta** and **yo(n)**, they presumably share the same function, the table no longer including any reflexive forms. In EQG the reflexive of the 3rd person is first given as the three forms *ukto*, *ikto*, and *akso* and then altered to “*ikto* or *ikso*, declined as sg. noun” with the apparent implication that these same forms are used regardless of the gender or number of the subject (p. 54, note 88). In **unto**, **into**, etc., the suffix *-to* now indicates emphasis on the object of the verb, with which we can compare the EQG emphatic accusatives, such as 3rd person plural masculine *tunt(o)* and feminine *sint(o)*, and the neuter singular variants (*h*)*at* and *hatto* (p. 53).

The masculine plural **yunt[o]** probably derives from the 3rd person plural stem *i-* of Table D, combined with the masculine singular form **unto**, with the change of *i* > *y* when followed by a different vowel exemplified there in the forms *ye-* related to *i-* and *-lyu-* related to *-li-*. In the feminine plural **into** the plural stem *i-* apparently merges with the stem vowel when it is combined with the feminine singular **into**. The resulting homonymy between feminine singular and plural may have contributed to the ultimate rejection of the conception of forming the 3rd person plural pronouns from the stem *i-*.

sa. The initial consonant in this neuter accusative form is probably based by analogy on the masculine **so** and feminine **se**, with the vowel taken from the etymological neuter forms **ta** and **a**.

iltu (ilton); **ilsi(n)**. The first syllable *il-* in these nominative plural forms is comparable to the root **ILI** or **LĪ** ‘many’, with derivatives *ille* ‘throng, crowd’ and *illia* ‘in multitudes’ (QL 42). The second syllables contain the indication of gender, being comparable to those in the corresponding singulars, masculine **entu** and feminine **ensi**. The optional final *n* in these nominative plurals also appears in the shorter accusative plurals, masculine **yo(n)** and feminine **i(n)**, suggesting that it may derive from a plural marker that was originally not case-specific. In EQG the consonant stem nouns have final *n* in both the accusative and genitive plural forms, as in *peltaksin*, *peltaksion* (p. 44). In the discussion of the origin of the cases in the Gnomish Grammar the genitive-ablative plural ending *-ion* is shared by Goldogrin and Qenya, “both being double plural *-i + ō + n*.” Since the genitive-ablative singular endings, Gn. *-a* and Q *-o*, are derived from *ō*, it is clearly the elements *-i* and *n* that are the two plural markers (PE 11, p. 10).

yu(i); **ī**. These forms seem to be the plural counterparts to the masculine singular **sū** and feminine singular **sī**. Because the plural element *i-* has merged with the stem vowel marking the feminine gender in **ī**, the order of elements in this form has become ambiguous. Consequently analogy with the nominative plural of consonant-stem nouns like *peltaksi* may have inspired a reinterpretation of this form as ending with a plural marker, which led in turn to the alternative ending in the masculine form **yu(i)**.

īta, **itya**. These apparently neuter plural forms were rejected while the table was first being composed. The long vowel in **īta** may be comparable to those in **sū**, **sī** and **tā**, since the plural element *i-* occurs here in a syllable that is both open and stressed. The same phenomenon may occur in QV, where the longer ending of the active present tense neuter singular verb is *-īta*, in which the tense-stem vowel *i* has been lengthened in an open syllable followed by the same neuter element *-ta* (PE 13, pp. 28, 31). The variant **itya** may be an analogical form devised to retain the short initial vowel, parallel to **iltu (ilton)** and **ilsi(n)**, with the consonant cluster derived from another case, perhaps similar to the suffix *-tya-* in Table D.

Index of Names

for *The Lay of the Children of Húrin*

The bundle of papers that J. R. R. Tolkien labelled “Early Noldorin Fragments”, which consists primarily of the “Noldorin Word-lists” and the “Early Noldorin Grammar”, also includes on the last two sheets of the bundle the beginning of an “Index of Names”. The bundle was apparently labelled in 1948, but the texts date from the period of the composition of *The Lay of the Children of Húrin*, while Tolkien was at Leeds in 1920 to 1925.¹ The various Noldorin and English proper names listed in the index all occur within the first 40 lines of this poem, and in almost exactly the same order (III 6–7).

The first version of *The Children of Húrin* was written in several stages. It was begun on small slips of paper soon after the writing of the *Tale of Turambar*. The manuscript version of the Lay continues on paper from the University of Leeds, starting at the second half of line 528, apparently “the second stage of composition” of an earlier version that is no longer extant (III 4). Sometime before this manuscript version of the Lay was half-way completed, a typescript was started and completed to at least a third of its eventual length.² As typed this version was based on the manuscript and its emendations, though revised itself in several layers, and ultimately extended as far as the extant manuscript (2276 lines).

Between the time Tolkien’s work on the typescript was halted and his continued work on the manuscript version had gone very far, several changes to details of the background material had taken place, which are significant for the dating of the Index of Names. In particular, the form *udathriol* ‘unnumbered’ is used in the name *Nínin Udathriol*, where it was first emended to *Unothradin* in the early part of the typescript (lines 13 and 218). By the time this name was used in the later part of the manuscript, however, the word had been replaced by *únoth* (literally ‘without number’) in the revised form *Nirnaith Únoth* (line 1448).³ The form **Unothradin** in the Index, therefore, identifies this document as having been written during that period.

The entry for **Turgon** is especially interesting in that it documents a critical phase in the development of the genealogy of the Noldorin princes. Here Tolkien originally identified Turgon as a “son of Finweg,” and in fact lines 28 to 29 of the Lay as typed had “Turgon ten

¹ The “Early Noldorin Grammar” and “Noldorin Word-lists” (NW), edited by Christopher Gilson, Bill Welden, Carl F. Hostetter and Patrick Wynne, were published in *Parma Eldalamberon*, no. 13. For a description of the manuscripts, see pp. 119, 133. Also cf. *The Lays of Beleriand* (hereinafter cited as *III*), ed. Christopher Tolkien, 1985, pp. 1, 3–5.

² In the manuscript version as originally written the name of Turin’s father is *Urin* at line 213, and the name of the city of the Elves is spelled *Kor* at line 430; but in the typescript version as originally typed the revised name *Húrin* occurs already at line 8, and *Cor* at line 50. So most (if not all) of the manuscript that is on slips must have existed before the typescript was begun. On the other hand the form *Belcha* occurs as a name of Morgoth in both manuscript and typescript through line 408 (emended eventually to *Bauglir*), and *Bauglir* is the name of the outlaw who betrayed Túrin, up to line 696; but in the manuscript as first written *Blodrin* is the name of the outlaw at line 990, and *Bauglir* refers to Morgoth at line 1055. So the first third of the typescript with the unrevised forms of these names must have existed before the second half of the manuscript with their revised forms.

³ The Gnomish Lexicon (GL) has *udathnarol*, *-dathriol* ‘countless’ and cites *Nínin Udathriol* “the great battle of Uncounted Tears” (PE 11, p. 74). NW has *únoth* ‘without number, countless’ (PE 13, p. 155).

times a king, even Finweg's son." This is the situation in the *Tale of Turambar* of the Lost Tales, but the genealogy was in flux at this point. In the fragment called *Turlin and the Exiles of Gondolin*, the king of the Gnomes is Gelmir, and Golfín is one of his sons. This fragment probably pre-dates the abandoned *Lay of the Fall of Gondolin*, where Fingolfín is the son of Gelmir (see III 145–7; *Shaping of Middle-earth*, pp. 6–8). The upheaval in the names of the Gnomes is apparent in this entry in the Index, for Tolkien wrote the single letter "G" after "son of Finweg" (this could be a false start on either *Gelmir* or *Golfín*) and then struck out "Finweg G" and replaced it with *Fingolfín*, adding "son of Gelmir first Gnome-King." He later modified the addition to "son of *Gelmir* son of Golfínweg first Gnome King," putting Turgon in the fourth generation.

There follows a list of the names in Qenya, in family tree form. Gelmir and Turgon are, respectively, *Nelmēr* and *Turondo*. There is hesitation, however, over the names of Golfínweg and Fingolfín. Golfínweg is initially *Finwe*, but this is immediately struck through and replaced by *Nôlēmē Finwe*. To the right of this is added "or *Noldofinwe*," and this alternative form was changed to *Noldowinwe*. Fingolfín is initially just *Finwe Nôle*, which was struck through and replaced by *Fingôlēmē Finwe*.

The entire entry up to this point was subsequently struck through with diagonal lines, and replaced with (Turgon) "son of *Fingolfín*, King of the Gnomes." A prose passage follows, briefly describing each of the princes in turn. The composition of the passage may have preceded the deletion of the genealogy, since it shows some development in parallel with the changes to the family tree. Thus in the prose passage original "Finweg (Finwe)" was changed to "(Gol)Finweg (Nôleme Finwe)". Similarly, the Qenya name of Fingolfín is first written as *Finwe Nôleme*, which was bracketed and replaced by *Fingôleme Finwe*. Note that in the family tree the original reading *Finwe Nôle* might have been a false start on *Finwe Nôleme*.

It is possible to see in these workings the development of the names *Golfínweg* and *Fingolfín*, and the hint that these forms began with the desire to retain *Finwe* for both the first Gnome King and Turgon's father. This would require that the occurrence of *Golfínweg* in the revisions to the beginning of the entry came after the change of *Finweg* to (Gol)Finweg in the prose passage, which is possible but far from certain. The earlier appearance of the name *Golfín*, for the son of Gelmir, also suggests that what we see here is only a glimpse of a more complex underlying process. It does seem reasonable, however, to suggest that this Index contains the earliest documented occurrence of the name *Fingolfín*. The appearance of this name in the second version of *The Children of Húrin* is certainly later, since there *Unothradin* has already been replaced by *Únoth* (III 96, 102); and the names, genealogies, and histories given here are fully consistent with the only other early appearance of *Fingolfín*, in *The Lay of the Fall of Gondolin*.

Other interesting points include a confirmation of Christopher Tolkien's speculation about the name *Hithlum* in the description in *The Children of Húrin* "of dark Dorlómin with its dreary pines that Hithlum unhappy is hight by Men." He proposes that this means that "Men called Hisilómē *Hithlum* because they used the Gnomish name, not that it was the name in their own tongue" (III 29). In the entry for **Hithlum** it is described as "a Gnomish name but adopted by the Men living there, although not exclusively," and Tolkien cites the same passage from the Lay. One more detail of this obscure intermediate stage in the histories is that Fingolfín not only fought beside Feanor in the Battle of Unnumbered Tears, but apparently Feanor "was caught and tortured after" the battle and "rescued by Fingolfín who was slain," according to revisions to the entry for **Feanor**, the last completed entry in the Index.

Index of Names

Nienor (*Nienior*, *Nieinior*, *Niain(i)or*) [Q **Nenyāre**]. Daughter of King Húrin Thalion and his Queen Mavwin (*Mabhuin*); sister of Túrin; also called later **Nīniel** by Túrin.⁴

{**Delu**. ‘horrible, loathly’. Often prefixed to *Morgoth*, q.v.}⁵

Thalion. See *Húrin*.

Túrin. Son of King *Húrin-Thalion* and hence surnamed **Thaliadrin**, and often called *Húrin’s* son, or offspring. He calls himself after his meeting with *Glorund* (q.v.) **Turum(b)arth**. *Túrin* = ‘Lord’. [*Húrin* = ‘wrath’. *Thalion* was the king’s real name.] *Turum(b)arth* = ‘Lord or Conqueror of Fate’. G *turu-* ‘to master’; *-mbarth* ‘fate’. Q **Turambar (art-)**.⁶

Elfinesse (English). Translation of Q **Eldarien** (Gn. **Idhelian**), ‘the kingdom, region, or *civitas* of the *Eldar* or *Elves*’.⁷ Gnomish *Ileth*, *Idhel*; pl. *Iliith*, *Idhil*; collective *Idheloth*, *Iledhrim*.⁸

Nínin Unothradin or **Nirnaithos Unothradin**. ‘Unnumbered Tears, or Measureless Lamentation’.⁹ Name of the Battle between Melko’s hosts and the Gnomes (aided & betrayed by Men and Ilkorins) in which a vast number of gnomes were slain, or enslaved, and Turgon alone with his companies escaped save only Feanor’s sons. The Battle was fought at the feet of the Northerly part of the Encircling Hills that shut in Hithlum not far from the precipitous fall of the slender stream of Sirion new risen from Sirion’s Well on the Western edge of the Thirsty Plain (*Dor na Fauglith*).¹⁰

⁴ The brackets are Tolkien’s. “King Húrin of Hithlum” >> “King Húrin of the Men of the Wood” >> “King Húrin Thalion”. The forms *Neinior* and *Nainior* were added in the left margin, but then struck through. In the margin above the following names were written: **Rianor**, **Fienor**, **Dienor**, **Sier**, **Nirior**.

⁵ This entry was struck through with a wavy line in pencil. The form *Delu-Morgoth* occurs in the typescript of the Lay at line 780, where the manuscript has *Delimorgoth*. At lines 11 and 51 the earlier form is in both manuscript and typescript, and emended in the latter. The name *Delu-Morgoth* was subsequently either eliminated or replaced by one of the phrases “dread Lord of Hell” or “dark Morgoth” (III 49, 97, 102).

⁶ With the meaning ‘Lord’ for *Túrin*, compare GL *tûr* ‘king’ and NW *túr* ‘power’ (p. 154). The gloss of *Húrin* was changed from ‘aged’ >> ‘wisdom’ >> ‘wrath’. Cf. GL *hôr* ‘old, aged, ancient’ and perhaps NW *huiriaith*, *hyriaith* ‘gale’ (p. 148). The brackets are Tolkien’s. With G *turu-* ‘to master’ compare GL *tur-* ‘can, have power to’. The form *-mbarth* ‘fate’ replaced *umbarth*, for which cf. GL *Umrod*, *Umbart* ‘fate’ and NW (*ambarth* >>) *amarth* ‘fate’ (p. 137). The Qenya Lexicon (QL) has *Turambar* (*rt*), *Turamarto* “a hero, slayer of Fentor” (PE 12, p. 95).

⁷ The equivalent of Q **Eldarien** in Gnomish was originally given as **Elthanwi**, with various interim forms including **Eglanwi**; **Elthad** (probably incomplete); **Egla{n}thr{and}**; and **Uidhelian**, for which cf. NW *Uidhelian* ‘Elfinesse, the realms of the *Elves*’ (p. 155). Associated with these are the forms *elt* >> *ailt*, which may be false starts, or possibly interim forms meaning ‘elf’ or ‘elves’. Latin *civitas* = ‘citizenship; community, state’.

⁸ These forms are grouped around **Idhelian**, above the original entry, and represent the Gnomish for ‘Elf’ and ‘Elves’. *Idhel*, *Idhil* and *Idheloth* also occur in the entry below for *Elves*, but the other forms here are new.

⁹ Cf. GL *nîn*, *nien(n)* ‘tear’, *nirnaithos* ‘great lament’ and NW *nín*, *nirnaith* ‘weeping’ (p. 151). Also see the discussion of *Unothradin* in the introductory comments above. When Tolkien emended *Nínin Udathriol* >> *Nínen Unothradin*, in the typescript version of the Lay, he also gave *Nirnaithos Unothradin*, as an alternative form (III 21).

¹⁰ Cf. GL *dôr* ‘land, country (inhabited)’; NW *dór* ‘land’, *faug* ‘thirsty’, *faus* ‘thirst’, and *lhith* ‘dust’ (pp. 142–3, 149). Note that in the original manuscript of NW the entry *faus* immediately follows the entry *lhith*. For the construction of the name *Dor na Fauglith*, cf. the explanation in GL that “*Dor* is often prefixed to a simple nominative noun in sing. or plural, beside forms with genitive, both with article or prefix or without,” and note that the genitive form of the article is given as *na* (*nan*), under the GL entry *i-* ‘the’ (pp. 30, 50).

Orcs. A race of dreadful & warlike goblins, marching & fighting chiefly by night, dwelling in and about the Iron Mountains, but often faring into Hithlum, or as far as Sirion's Mouth or even South & East to the borders of the Dwarf lands or of Dark-Men's lands. They are the chief might of Melko.¹¹

Elves (English). Translation of the Q **Elda** (pl. **Eldar** or collective **Eldalië** = 'Elf-folk'); or G **Īðel** (**Idhel**), pl. **Idhil**, collective **Idheloth** : Common for **Ēdhela** or **Ēdhlā** : The name given to all the tribes and races of the elder Children of Ilúvatar (God) or Fairies — excluding Gods, and their attendant spirits & fays or semi-divine creatures or their more distant offspring, goblins (gongs & orcs), dwarves, or beasts — or monsters — or the Second Children of God, Men.¹² Comprising the Gnomes, Elves including Foam-riders.¹³ Note in Gnome *gweg* = 'man, male being' of Gods or Elves or by extension of human-kind. The pl. *gwaith* is 'men, folk'; but Human beings, men are *fionin*, sg. *fion*, masc. *fionweg* 'a man'; *fionwin*, *fioniel* 'a woman'.¹⁴

Erithamrod. Surname of *Húrin-Thalion*, 'The Unbending' (literally 'Very-Stubbornness'), given because of his unyielding patience and refusal to betray the Elves & Turgon under the torments & threats of Melko, by whom he was afterwards enchained on the topmost peak of Thangorodrim for many years until after his Children Túrin & Níniel were dead & his wife *Mavwin* lost.¹⁵

Bauglir. Corresponds to Q **Faukil** (Common original *Bhaukil*-, of unknown origin or sense) as a name of Melcho. See *Morgoth*.

Hells of Iron. Translation of OGn. **Angband** [now **Angban(n)**] or **Angbainn** pl., Q. **Angamandi** (pl.). The name given to the subterranean town of vaulted caverns where the

¹¹ Cf. GL *orc* 'goblin', described as "children of Melko," and NW *orch* 'orc, goblin' (p. 151).

¹² The Gnomish forms underwent various changes: **Egl** (incomplete) >> **Uiðel** >> **Īðel**; **Uidhel** >> **Idhel**; **Uidhil** >> **Idhil**; and "**Uidhildrim** or **Uideloth**" >> **Idheloth**. In the top margin there are other variants of the etymological source and interim Gnomish words for 'elf': *Ēdhelā*, *ēðlā*, *Edhelā*; *Edhlā* (rejected); "*ēlðā* > **elda**," **Egol**; **Uigol**; **uidhol**, and **uidhel**. The phrase "Gods, and their attendant spirits" is a later insertion. Cf. GL *Egla* "(a being from outside), name of the fairies given by the Gwalin, and adopted largely by them," equated with Q *Elda*; and NW *Uidhel*, pl. *Uidhil*, collective *Uidhelhai*, 'elf, fairy', derived from **Eid(e)lā*, equated with Q *Elda* and Telerin *Illa* (p. 155). There are also rejected forms that probably mean 'dwarf': *Nogol*, *Nogl*, and *Nugol*, the last of these associated with **Egol** or **Uigol**. Cf. GL *naug* 'a dwarf', also *naugli*; and NW *naugl* 'dwarf' (p. 150).

¹³ This sentence was added in the margin with no indication of where to insert it.

¹⁴ The original explanation of the plural of *gweg* was: "The pl. *gwaith* is asexual & = people, folk; the pl. *gwaig* is men or male beings." The following forms in the top margin may be connected to these words for 'men': *guilt*, *luait*, and *gwaith*, the last rejected and probably an interim form of *guilt*. Cf. GL *gweg*, pl. *gwaith* 'man, male of Elda or Indi (Saska)'; and NW *gweg* 'male, man', pl. *gwaith* 'folk' ("construed as sg."), pl. *gwi* 'men'; *fion* 'mortal man', pl. *fionnir*, fem. *fionwin*, *fionniel*, collective *fionwaith*; and an unglossed entry *luait*, which immediately follows *fion* in the original list (pp. 143, 146, 149). One of the loose slips associated with GL has the declension of the noun *†gōl* 'a gnome', with *guil(t)* as one of the plural forms (PE 13, p. 117).

¹⁵ The literal meaning of **Erithamrod** was originally 'Non-flexibility' >> 'Very-Stubbornness'. Cf. NW *thamb*, *tham* ('bending' >>) 'rigid'; and *-rod* ('-less' >>) "abstract nom." (pp. 152, 154). Under the earlier conception of these components **tham-rod* would mean 'without bending', while under the later it would be 'rigid-ness'.

Orcs and Balrogs dwelt around the Palace of Melko, and where many of his furnaces, mines & smithies were.¹⁶

Hithlum. A Gnomish name, but adopted by the Men living there, although not exclusively (hence “Dark Dorlomin with its dreary pines that Hithlum unhappy is light by men,” *Túrin & Níniel*) = Q *Sīsi-lōme* or ‘misty-gloom’. Name of the North-western land of the Ancient Earth in the centre of which (far below sea level) lay the great lake of *Mithrim*.¹⁷

Turgon : {(Q **Turondo**). Son of *Fingolfin*, son of *Gelmir*, son of *Golfinweg*, first Gnome King.

Q *Nôlēmē Finwe* or *Noldowinwe*

|

Nelmēr

|

Fingólēmē Finwe

|

Turondo.}

Son of *Fingolfin*, king of the Gnomes. (*Gol*)*Finweg* (*Nôleme Finwe*) led the Gnomes into Valinor and abode there for many ages : He died of a broken heart after the rape of the Swan ships and the crossing of Qerkaringa. His son led the Gnomes into the Great Lands: he was *Gelmir* (Q *Nelmer*). His son was *Fingolfin* [*Finwe Nôleme*], *Fingôleme Finwe*. *Gelmir* was slain with [the] main host at *Ninin Unothradin*. *Fingolfin* fell defending & saving *Feanor*. *Turgon* (**Turondo**) his son cut his way out with a remnant of the Gnomes.¹⁸

Finweg. See *Turgon*.

Feanor. Maker & inventor of the Silmarils, and chief craftsman, and most skilful and learned of all the Gnomes. Maddened by loss of his jewels he is one of the principal causes of the Gnomes’ departure from Valinor — but with great bravery and courage attempted to make best of the disaster and miseries that followed. He was caught & tortured after the Battle of Unnumbered Tears and rescued by *Fingolfin* who was slain. One of his sons [was] mutilated by Melko. His seven sons (see *Nauglafring*) swear a terrible oath to make war for ever on anyone who at any time through the world’s ages should withhold a Silmaril from its owners.¹⁹

Morgoth.²⁰



¹⁶ Original “Gn.” >> “OGn.” presumably for ‘Old Gnomish’. The brackets are Tolkien’s and the alternative plural **Angbainn** was added later. Cf. GL *Angband* >> *Angbann(in)* ‘The Hells of Iron, Melko’s (Belca’s) great fortress’, equated with Q *Angamandi*; and *Angbann*, Old Noldorin *Angband*, in the “Noldorin Dictionary” (PE 13, p. 160).

¹⁷ The Qenya form was originally *hīsi-lōme* >> *Sīsi-lōme* at the time of composition. The form *Mistarín* (-*mb*-), apparently the Qenya equivalent of *Mithrim*, was given at the end of the entry, and then struck through. There is a deleted note in the right margin: “Q *kh*, *c*; *gh*, *g*.”

¹⁸ For the changes to this entry, see the introductory comments above.

¹⁹ “He was slain at the B. of Un. Tears” >> “He was caught & tortured after the B. of Un. Tears [and] rescued by *Fingolfin* who was slain.”

²⁰ The document ends at this point.

[In the margin to the left of the entries *Elves*, **Erithamrod**, and **Bauglir** are the following tables, apparently summarizing the developments of the diphthongs in Noldorin:]

oĭ	ui	
eu	io	
ou	au	
eĭ	ai	
<i>lopse</i>	<i>laus</i> ²¹	
	<i>leuth</i>	
<i>lepse</i>	<i>leus</i>	
	{ <i>laus</i> , <i>lios</i> }	
{a	ei}	
iĭ	ī ²²	i
aĭ	ai	e
eĭ	ai	i
oĭ	ui	wi
uĭ	ui	wi
<i>lopse</i>	{ <i>lûs</i> }	
iū	io	
aū	au	
eū	īau	io
ou	uau	uo
uū	ū	
iĭ	i	
aĭ	ai / e	
eĭ	(i)ai, ie	
oĭ	(w)ai, we	
uĭ	ui / wi	

☛ ☛ ☛

²¹ The forms *laus*, *leus* and *lûs* occur on separate lines, but slightly offset from the preceding form in each case, suggesting a derivation comparable to that of the diphthongs in the second (and third) column from those in the first. Thus if we assume a development of the consonant combination *ps* > *ʊs*, then *lopse* > **louʊs*- > *laus* would be comparable to *ou* > *au*.

²² There is a vertical stroke through the second column of forms from here down through the bottom of the last table.

English-Qenya Dictionary

At some time in the middle of the 1920s J. R. R. Tolkien tabulated various modes of the “Valmaric” script he had devised for use in writing Qenya and other languages. He described the first of these modes as the “Older Qenya form as per dict[ionary].”¹ This presumably alludes to the contents of a loose-leaf notebook described on the first interior page in the Valmaric script as:

i-Lambe n-Eldalion

Qenya

i-Lambe n-Valion

This means ‘the tongue of the Eldar (elves); Qenya; the tongue of the Valar (gods)’. The notebook contains about 120 entries for an English-to-Qenya dictionary, in most of which the Qenya glosses are written in Valmaric script, and usually (though not always) transcribed in Roman letters. In this edition the Valmaric characters presented in the text have been scanned from photocopies of the actual notebook pages, while the non-Valmaric characters are presented in typed versions.

The original dictionary entries are all on ruled pages measuring 4 1/2 by 7 inches, with from one to five entries per page, and many blank pages intervening, the variation due to a rough attempt at entering the items in alphabetical order. In this edition the process of alphabetization has been completed, but the original page of each entry is indicated in the editorial annotation, the pages bearing entries having been designated 1 to 72 in the order they occur in the notebook. Thus for the entry **Acute** the editorial note “EQD 1” indicates that this occurs on the first page of entries in the notebook.

Tolkien’s entries in the notebook can be divided into three chronological layers. The earliest consists of two items **AN** and **AND** from what was apparently a projected English-to-Old English dictionary. (See the editorial annotations to entries **Add** and **And** for the text of these items.) The second layer consists of sixteen English-to-Qenya items all beginning with **A** and all deleted in the same fashion with a crayon or thick pencil. Twelve of these entries can be correlated with the following forms and glosses in the “Qenya Lexicon” (QL): *Yāvan* ‘Autumn’, *’yanta-* ‘add to’, *ya(n)* ‘and’, *yando* ‘also’, *ve* ‘as’, *vīke* ‘as’, *Vaitya* ‘the outermost air beyond the world’, *vande* ‘away’, *vā* ‘away’, *vor*, *voro* ‘always’, *ulwe*, *uluswe* ‘alder tree’, *ulwea*, *uluswea* ‘alder-grown’, *teta* ‘attract’, *telyanta* ‘allure’, *telyantalya* ‘alluring’, *telyantasse* ‘allurement’, *tā* ‘high above’, and *tā* ‘above’.² Each gloss has an ink check mark next to it in the original manuscript of the lexicon, and it is clear that Tolkien began composing the English-Qenya Dictionary as a systematic cross-index of QL.³ None of the entries in this layer has any of its Qenya glosses written in Valmaric.

The third layer of entries, those English-to-Qenya items Tolkien allowed to stand, is closely associated with the “Early Qenya Grammar” (EQG).⁴ Thus the first twenty individual words or forms that are explicitly glossed in the grammar are: *-ma* ‘a’, *tantare* ‘dance’, *peltas* ‘pivot’, *kaimasan* ‘bed-chamber’, *wingil* ‘sea-nymph’, *kar* ‘head’, *ner*, *nēr* ‘man’, *lama* ‘animal’, *sinqe*

¹ See “The Valmaric Script”, ed. Arden R. Smith, *Parma Eldalamberon*, no. 14, p. 98.

² The full text of QL was published in *Parma Eldalamberon*, no. 12. The layout of the entries in the original notebook is summarized on pp. 107–112.

³ It is probably at this time that Tolkien altered the QL forms *Vilna* >> *Vilya* and *vilin* >> *vilina* (see PE 12, p. 101). Although the glosses ‘air (lower)’ and ‘airy’ are not checked, the alterations themselves are in ink, and the revised forms underlie the Qenya glosses in the EQD entries **Air** and **Airy**.

⁴ EQG was published in *Parma Eldalamberon*, no 14. There is a complete manuscript version (pp. 41–59) and a partially completed expansion and revision of this in typescript (pp. 71–86).

‘jewel’, *malo* ‘rust’, *tāl* ‘foot’, *nat* ‘thing’, *nēn* ‘water’, *falmarin* ‘sea-fay’, *hen* ‘eye’, *kalma* ‘light’, *ondo* ‘stone’, *pilin* ‘arrow’, and *ehtar* ‘sword’. Each of these occurs in an entry in the dictionary, sometimes in more than one, e.g. *sinqe* is the Qenya gloss for **Jewel** (the meaning given in EQG) and also for **Gem**, the latter virtually synonymous in English and also implied by the use of this same stem *sinqe-* in the QL derivative *sinqevoite* ‘gemmed’. Some of the Qenya words have slightly different English equivalents, e.g. *kaimasan* glosses **bedroom** in the EQD entry for **Bed** (EQG has *kaimasan* ‘bed-chamber’), and *wingil* glosses **Nymph** (with the qualification “of the sea”) and **Sea-fay** (EQG has *wingil* ‘sea-nymph’). Many of the inflected forms of the example nouns and adjectives are also cited in the dictionary in the same forms that are mentioned or implied in the grammar.

The expanded though incomplete typescript version of EQG has some additional examples not included in the corresponding sections of the manuscript version. Of these some do not appear in EQD (e.g. *hari* ‘blood’), while others do, such as *qin* ‘woman’ and *pole* ‘grain’. Certain changes to the conception in the manuscript version of EQG that emerge in the typescript version are also reflected in EQD. Thus manuscript *manya* ‘good (not evil)’ was changed to *vanya* ‘good (not evil)’ in the typescript, and it is *vanya* that appears in EQD as the gloss of **Good** in the sense ‘holy, not evil’. The “Grammar” is mentioned three times in the dictionary, in the entries for **A(n)**, **Animal** and **Than**. It seems clear then that Tolkien had the “Early Qenya Grammar” before him, in substantially the same form in which he left it when he laid it aside, at the time he was composing the “English-Qenya Dictionary”. He incorporated most of the glossed words from the sections on the articles, nouns, adjectives, and adverbs, but only a few words from the sections on the numbers, pronouns, and verbs.

Tucked inside the loose-leaf notebook containing EQD, Tolkien also left a number of slips on which he had begun to compile a Noldorin-English dictionary. Most of the entries are Noldorin words with English glosses, and many also include cognates in Qenya or Telerin.⁵ The probable implication of the disposition of this document, i.e. that it is approximately contemporary with EQD and probably slightly later, is borne out by a comparison of some of the Qenya words cited in both dictionaries. Thus *pilin* ‘arrow’ appears in both EQG and EQD, and is cited in the “Noldorin Dictionary” (ND) as a cognate to N *lhinn* ‘arrow’. All of these show the same conceptual development in sense from QL *pilin* ‘feather’. Similarly EQD has *aiqa* as a gloss for **High** in the sense ‘high, lofty, sublime’, in contrast with QL *aiqa* ‘steep’, while ND cites Q *aiqa* as cognate to N *aig* ‘high, steep’. That ND is later than EQG and EQD is suggested by the fact that in the typescript version of the grammar the original gloss of *ehtar* ‘sword’ was altered in light pencil to ‘swordsmen’. EQD gives *ehtar* as the gloss to the entry **Sword**, but ND cites Q *eha* ‘sword-point’ as cognate to N *aith* ‘thorn, spear’ and Q *ehtar* as cognate to N *aithr* ‘spearman, warrior’.

Two of the slips used for the “Noldorin Dictionary” bear a mechanically printed date of April 16, 1923 (PE 13, p. 157). This is, strictly speaking, a *terminus a quo* for the later dictionary. But if ND was composed not long after this date, as seems probable, then the “English-Qenya Dictionary” would have been composed at about the same time or somewhat earlier. And the date is consistent with the evidence of the use of the Valmaric script, which seems to have been confined to the period from about 1922 to 1925 (PE 14, p. 89).

⁵ This was published as the “Noldorin Dictionary”, ed. Christopher Gilson, Bill Welden, Carl F. Hostetter & Patrick Wynne, in *Parma Eldalamberon*, no. 13, pp. 157–165.

ἰλᾶμβῆ ἡλδᾶλῖον

ἡλ

ἰλᾶμβῆ ἡλδᾶλῖον

[i-Lambe n-Eldalion]

[Qenya]

[i-Lambe n-Valion]

ἡλ

[Qenya]

A, an, indefinite article ἡ [ma] ἡ
[·uma]. See Grammar.

[EQD 2. In the manuscript Tolkien identifies *a*, *an* as a “def. art.” but clearly he intended to write “indef. art.” According to the “Early Qenya Grammar” (EQG) the indefinite article “takes the form of a suffixed declinable adj. *-ma* (‘a, some, certain’); pl. *-me*, &c. Trissyllabic nouns usually allow the full stem, as in declension, to appear: the form of the article is then *-uma*.” (PE 14, p. 71.) The Gnomish Lexicon (GL) has a queried entry *ma-*, described as the “root of indef[inite]” and compared with the suffix *-(u)m*, with related words *madhon*, *-ir*, *-eg* ‘someone (m., f.), something’ and *madhin* ‘some’ (PE 11, p. 55). The indefinite stem may also occur in the Qenya conjunction *mai* ‘if’ (EQG 59).]

Ability: ἡλ [mále].

[EQD 4.]

Able: (i) am able to ἡλ (mala-),
pa.t. ἡλ, used of capacity, ability,
&c. : ἡλ- (*lata*), pa.t. {ἡλ} ἡλ

(*lante*), used of opportunity, permission, &c.

(ii) adj. ἡλ (mále).

[EQD 4. The untransliterated past tense form is *malle*. The deleted head-word **Able** also occurs without gloss in EQD 56.]

{**Above**, adv. *tá*, *orta*; *ortande* (of motion upwards), *tande*.

prep. *atta*, *orta*.}

[EQD 56. The Qenya Lexicon (QL) has *tā* (1) adj. † ‘high’, (2) adv. ‘high above, high up’, *tā* ‘on, above’, or ‘on’, *orta* ‘above’, etymologically “either + *-tta* suffix or + *tā-* high” (PE 12, pp. 70, 87). EQG has shortened inessive suffixes *-se*, *-de*, the latter used in *talde* ‘at foot (of); at (one’s) foot, at the bottom of’ (pp. 47, 79). Later the form *tande* occurs in the poem *Nieninque*, as in *elle tande Nielikkilis* ‘thither came little Niéle’ where it is used as an allative demonstrative (“A Secret Vice”, in *The Monsters and the Critics and Other Essays*, ed. Christopher Tolkien, 1984, p. 215). For a possible semantic connection note the English idioms ‘come *up*’ = ‘overtake, reach’ and ‘come *upon*’ = ‘meet by chance’.]

Above. ᠋ᠷ᠋ [or]; {᠋ᠪ᠋ᠳ᠋} ᠋ᠰ᠋ᠰ᠋ [kasse]
followed by genitive.

[EQD 4. Cf. QL *or* 'on', *orta* 'above'; EQG *kasse* 'on the head; on (one's) head, on top of', "followed by genitive" (pp. 47, 79).]

Act. (1) act, action, deed. ᠋ᠠᠷ᠋
[karo] : act of war {᠋ᠢᠷ᠋ᠠᠷ᠋ᠠᠳ᠋}
᠋ᠢᠷ᠋ᠠᠳ᠋ (ohta·karo).

[EQD 2. EQG *ohta* 'war', *karo* 'deed', literal *karo ohtan* 'a deed done in (some actual) war; a deed of war', loose compound *ohta-karo* 'warlike deed; hostile, unfriendly action' (pp. 45, 75).]

Acute: (pain) ᠋ᠳ᠋ᠷ᠋ᠢᠪ᠋ᠠ [tereva] = sharp :
(man) ᠋ᠳ᠋ᠷ᠋ᠢᠪ᠋ᠠ,

sharpsighted {᠋ᠷ᠋ᠠᠳ᠋ᠠᠢᠬ᠋ᠢ} ᠋ᠰ᠋ᠠᠳ᠋ᠠᠢᠬ᠋ᠢ
[lastalaike]; {᠋ᠷ᠋ᠠᠳ᠋ᠠᠢᠬ᠋ᠢ} ᠋ᠰ᠋ᠠᠳ᠋ᠠᠢᠬ᠋ᠢ
[laikelastea].

[EQD 1. The revised Valmaric for the second gloss of 'sharpsighted' actually reads *laikalastea*. QL *tereva* 'piercing, acute, shrill, sharp', *laika* 'keen, sharp'. Cf. GL *leg*, *lēg* 'keen, sharp, piercing', derived from *leika*, related to Q *laika*; and *Legolast* 'keen-sight' (p. 53).]

{**Add** (to), v. *yantya* (to augment,
q.v.)}.

[EQD 71. This was written below a deleted entry, struck through in the same manner as the Old English entry for 'And': "AN. (1) See A. (2) See IF." QL 'yanta- 'enlarge, increase, add to'.]

{**Affair**, n. *nat* (pl. *natsi*); *natto* (pl.
-ur) : see **Matter, Thing, &c.**}

[EQD 72. There is an entry for **Thing**, but not for **Matter**. QL *nat* (-it) 'thing', *natto* 'thing, affair'. EQG *nat* 'thing', stem *nat-* or *natt-*, pl. *natsi* (pp. 43, 72).]

After. of place ᠋ᠨ᠋ [no].

[EQD 3. QL preposition *nō* 'after (only of time)', adverb *no* 'then, next (of time)'. Cf. EQG preposition of comparison, *no* '- after', "used where in English 'than' is employed" (p. 81). See the entry for **Behind**.]

Ago: ᠋ᠢ or ᠋ᠢᠠ [ie, iye]; as verbal
prefix ᠋ᠢᠠ [yū-].

long ago: ᠋ᠢᠠᠢ [ie]; ᠋ᠢᠠᠢᠠᠢ [yúye];
᠋ᠢᠠᠢᠠᠢᠠᠢ [ielúme].

[EQD 1. The Valmaric version of *iye* actually reads *eye*. QL has root DYĒ, *dyeye*, *dyene* 'behind, back (before of time)' with derivatives such as 'yenye(n) 'yesterday', (Inwelin) *die* 'yesterday'; and *lúme* 'time'. EQG gives *ie*, *ye*, *hye* as past tense forms to the verb 'to be' (p. 57).]

{**Air**, n. (i) *vilya* (the lower air, or 3rd layer, wherein birds fly, and the winds journey); *Vilmar*, the dwelling of *Manwe* in the high airs (but not *ilu*); *ilu*, or *ilwe*, ether, the blue air about the stars where the perennial winds fare; *vaitya*, the dark outermost air beyond the world on the confines of the Great Void, A. (ii) See **Breath, Breeze, Wind, &c.** (iii) See **Manner, Tone.** (iv) See **Tune.**}

[EQD 70. QL *Vilya* 'air (lower); (3rd layer)', *Vilmar* 'dwelling of Manwe; the upper airs (but not *ilu*)', root ILU 'ether, the slender airs among the stars', *ilwe* 'sky, heavens; the blue air that is about the stars, the middle layers', *Vaitya* 'the outermost air beyond the world'. The capital A after "the Great Void" is written in the same style as the Qenya words in the entry, and probably represents the Qenya name of the Great Void. Conceivably the vowel alone could be the name, comparable in this respect to QL *ō* 'the sea' or *ā* 'mind, inner thought' (pp. 29, 70). But perhaps A. is an abbreviation and Tolkien had in mind a name like the subsequent *Avakúma*, given to the Outer Dark or Outer Void in *The Ambarkanta* (*The Shaping of Middle-earth*, pp. 241, 243). There are no entries for any of the cross-referenced words.]

{**Airy**, a. *vilyava*, *vílina*.}

[EQD 70. QL *vilina* 'airy, breezy, light'. Examples of the adjective-forming suffix -va in QL include *kalleva* 'fair' derived from *kalle* 'fair weather, clear sky, blue sky', *kanuva* 'leadene' < *kanu* 'lead', and *noldova* 'belonging to gnomes' < *Noldo* 'gnome'.]

{**Alder, Aldertree**, n. *ulwe*, *ululwe*; *ulwe nornelassea*, oakleaved alder. *ulwenoite*, alderlike; *ulwenta*, alder-grown; *ulwesse*, alder-thicket.}

[EQD 69. QL *ulwe*, *uluswe* 'alder tree', *ulwea*, *uluswea* 'alder-grown', *nornelasse(a)* 'having oak-leaves'. For the derivative suffix *-noite*, cf. QL *nolmenoite* 'audacious' < *nolme* 'audacity', *qimenoite* 'feminine, female' < *qin* (*qim*-) 'woman, female'.]

{**Allure**, v. *telyanta* (*telyansine*).

allurement, *telyantasse*.

alluring, *telya* (= attractive); *telyantalya*.}

[EQD 69. QL *telya* 'attractive; importunate', *telyanta* ([pa.t.] *-ansine*) 'allure', *telyantasse* 'allurement'. See the entry for **Attract**.]

{**Also**, av. *yando*; *ya(n)* and.}

[EQD 67. QL *ya(n)* 'and', *yando* 'also'. In EQG the "augmentative ... suffixes for nouns" include the forms *-(y)ando*, *-(v)ando* (pp. 48, 81).]

{**Always**, av. *voru*; for always, *na voru*.}

[EQD 67. Cf. QL *vor*, *voro* 'ever, always', *voruva* 'age long'.]

{**And**, cj. *ya*, *yan*; *yando* (also).}

[EQD 68. This replaced an earlier entry with Old English glosses: "**AND** *and* (*ond*) often written J or 7." QL *ya(n)* 'and', *yando* 'also'. EQG has an "indeclinable relative pronoun *ya*" (p. 54).]

Animal: 𐌺𐌹 (see Grammar), pl. {𐌺𐌹} 𐌺𐌹𐌺𐌹 𐌺𐌹𐌺𐌹 (𐌺𐌹𐌺𐌹) (*lamni*) can be used generally, but popularly as in English excludes birds & insects, and men.

[EQD 2. The untransliterated singular form is *lama*. QL *lāma* 'a head of cattle or sheep; an animal, beast'. EQG *lama* 'animal', pl. *lamni* (pp. 42, 71).]

Arm. (n.) of the human body. {𐌺𐌹𐌺𐌹}

[*rāma*]} {𐌺𐌹𐌺𐌹} 𐌺𐌹𐌺𐌹 [𐌺𐌹𐌺𐌹], pl. {𐌺𐌹𐌺𐌹} 𐌺𐌹𐌺𐌹, dual {𐌺𐌹𐌺𐌹} 𐌺𐌹𐌺𐌹 [𐌺𐌹𐌺𐌹].

[EQD 3. The untransliterated plural form is *rankoli*. The deleted singular form in Valmaric reads *ranku* and the deleted plural *rankuli*. Cf. QL *rā*, *rakta* 'arm', dual *raqi* 'the arms', *rāma* 'wing'. EQG *ranko* 'arm', pl. *rankoli*, dual *ranqi* (p. 76). See the entry for **Wing**.]

Arrow. 𐌺𐌹𐌺𐌹 [𐌺𐌹𐌺𐌹], pl. 𐌺𐌹𐌺𐌹.

[EQD 2. The untransliterated plural form is *pilindi*. Cf. QL *pilin* 'feather', *pilna* 'arrow'. EQG *pilin* 'arrow', pl. *pilindi* (pp. 43, 73).]

{**As**, cj. (i) *as*, like, *ve*; see **Like**, **Seem**, **Resemble**, &c.; *-vike* suffix = after the manner of, as *noldovike*, like a gnome, after the gnomes' way.}

[EQD 10. The long *i* of *-vike* and the short *i* of *noldovike* are equally clear in the manuscript. QL *ve* 'as, like', "suffixed" *vike* 'as'. There are no entries for the cross-referenced words. See the entry for **Gnome**.]

{**Attract**, v. *tela* (physical and figurative), pa.t. *tēne* [√*tehe*]; *telyanta* (pa.t. *telyansine*; from *telya*, pres. p[articiple]).

attractive, *telya*.

attraction, *tekse*, *telyantasse*.}

[EQD 66. QL root TEHE 'pull ?', *telya* 'attractive; importunate', *teta* (pa.t. *tēne*) 'attract', *telyanta* ([pa.t.] *-ansine*) 'allure', *telyantasse* 'allurement'. For the present participle form *telya*, cf. the active present participle *tulīya* (> *tulinwa*) and aorist participle *tulya*, in the early conjugation of the verb *tul-* 'bring, come' (PE 14, p. 28, note 17).]

{**Augment**, v. *yantya* (pa.t. *yansine*) from *yanta*, great.}

[EQD 5. QL *'yanta-* 'enlarge, increase, add to', *'yanta* 'large'.]

{**Autumn**, n. *yávan* (see **Harvest**), pl. *yavandi*.}

[EQD 7. QL *Yāvan* '(Autumn), Harvest'. There is no entry for **Harvest**.]

{**Away**, av. *vande*, *vá*; as interj. *vá* : as adj. *vá*, *vandea*, *vanwa* (= gone, past, vanished).}

[EQD 7. QL *vanwa* 'gone, on the road, past, over, lost', adverb *vande* 'away, hence, forth', *vā* 'gone forth, away'.]

Bad, adj. evil {*ṛiḥ*} *ṛiḥ* [*ulqa*]; worthless, useless *ḥaḥ* [*faika*], compar. adj. *ḥiḥ* [*felda*], adv. *ḥiḥ* [*fel*].

[EQD 6. QL *ulca* 'bad, wicked, wrong', *faire*, *faika* 'free'. The GL entry *fēg*, *feg* 'bad, poor; wretched' cites Q *faika* as cognate. EQG gives *faika* 'bad', comparative *felda* (< **foilda*) 'worse' (pp. 48, 81).]

Bed. *ḥaḥ* [*kaima*].

abed: {*ḥaḥ*} *ḥaḥ* [*kaimasse*].

bedroom: *ḥaḥ* [*kaimasan*], pl. *ḥaḥ* [*kaimasambi*].

bedridden: {*ḥaḥ*} *ḥaḥ* [*kaimassea*].

[EQD 8. QL *kaima* 'couch', *kaima-* 'lie quiet', *kaimasambe* 'bedroom'. EQG *kaimasan* 'bed-chamber', stem *kaimasamb-*; *kaimassea* 'a-bed' >> 'confined to bed', *kaimasse* 'a-bed' (pp. 42, 47, 71, 79).]

Before. *ḥa* [*la*].

[EQD 8. EQG *la* 'before' used for 'than' after the augmentative comparative suffix *-lda* (pp. 48, 81). See the entry for **Than**.]

Behind. *ḥa* [*no*].

[EQD 8. QL preposition *nō* 'after (only of time)', adverb *no* 'then, next (of time)'. EQG *no* 'after', used for 'than' following the diminutive comparative suffix *-tsa* (pp. 48, 81). See the entries for **After** and **Than**.]

Beside. *ḥa* [*ta*]; see **By**, **At**, **Side**.

[EQD 8. EQG *ta* 'by, beside', used for 'than' after the old comparative ending *-tya* (pp. 48, 81). There are no entries for the cross-referenced words. See the entry for **Than**.]

Better, best. *ḥaḥ*, *ḥaḥ* (adv.) &c. See **Good**.

[EQD 6. The untransliterated forms are *malda*, *mal*. EQG *malda* 'better', adverb *mal* (p. 81).]

Bit. (i) small piece *ḥiḥ* [*mie*]. (ii) of indeterminate size *ḥiḥ* [*mitta*].

a bit (adv.) *ḥiḥ*; *ḥiḥ*.

a little bit (adv.) *ḥiḥ* [*mimike*].

[EQD 9. The untransliterated glosses for 'a bit' are *mike*, *mie*. EQG has *mitta* 'piece', diminutive adverb *mike* 'little', and the particles *mie*, (*mikea* >>) *mike*, *mimike*, used to form the superlative diminutive when this is "a mere intensive" (pp. 48–9, 80–1).]

Board. {*ḥaḥ*} *ḥaḥ* [*panta*] : see **Table**, **Ship**.

onboard, aboard {*ḥaḥ*} *ḥaḥ* [*kiryasse*], {*ḥaḥ*} *ḥaḥ* [*kiryanta*] : overboard {*ḥaḥ*} *ḥaḥ* [*kiryallo*].

[EQD 10. Cf. QL *palta* 'shelf', adj. *panta* 'open, wide, spreading' (pp. 71–2). EQG *kiryā* 'ship', *kiryasse* 'on board (place)', *kiryatta* >> *kiryanta* 'on board (motion)', *kiryallo* 'from on board' (pp. 46, 79). There is an entry for **Ship**, but not for **Table**.]

Book, n. *ḥaḥ* {*ḥaḥ*} (*parma*).

[EQD 13. QL *parma* 'skin, bark; parchment; book, writings'. EQG *i-kuluina parma* 'the golden book' (pp. 46, 79).]

Both, adj. & pronoun *ḥaḥ* (*satto*) : declined as a sg. adj. (acc. *ḥaḥ* only used when a pronoun) with a sg. noun, as: *i-satto nér*, both (the) men.

both when applied to following parts of the body of the same person is expressed by old dual forms — see **arm**, **hand**, **foot**, **leg**, **eye**, **ear**, **nostril**.

[EQD 11. The untransliterated accusative form is *sattos*. EQG *satta* >> *satto* ‘the two, both’, acc. *satto(s)*, “*sattos* only used when ‘both’ is a pronoun,” *i-satta neri* ‘both the men’ >> *i-satto nér* (pp. 49, 50, 77, 82–3). See the entry for **Man**.]

Bottom. (i) lowest part **ṭṭṭ** [*tal*] = foot, but only of things regarded from outside: i.e. not of sea, valleys, inside of vessels &c.

to the bottom (of): **ṭṭṭa**, **ṭṭṭa** [*talta*] (with gen.).

at the bottom (of): {**ṭṭṭ**} **ṭṭṭa** [*talde*] (with gen.).

[EQD 10. The deleted form is an incomplete *tal[de]*. QL *tala* ‘foot’. EQG *tāl* ‘foot’, *talde* ‘at foot (of); at (one’s) foot, at the bottom of’, “followed by the genitive,” *talta* ‘to (one’s) feet, to the bottom of’ (pp. 47, 76, 79).]

Dance. (v.) **ṭṭṭ**, pret. **ṭṭṭ** [*tanta*, *tantye*]. **ṭṭṭ** [*lilte*], pret. **ṭṭṭ** [*lalsie*] or **ṭṭṭ** [*laltye*].

(n.) **ṭṭṭ** [*tantare*] : pl. **ṭṭṭ**; **ṭṭṭ** [*lalta*].

[EQD 14. The untransliterated plural of *tantare* is *tantaréli*, which appears to be emended from *tantari*. QL *tantara* ‘bouncing, resilient’, *tanta* ‘dance; dandle, wave’, *lilt* ‘to dance’, *lilt* ‘a dance’, *liltie* ‘dancing’. EQG *tantare* ‘dance’, verb stem *tnt* ‘dance’ >> ‘bounce’, past tense *tansie*, *tantye*, present *tante*; *tantila* ‘hop’, *tantya* ‘set bouncing’, verb stem *lt* ‘dance’, pa. t. *lalsie*, *laltye*, pres. *lilte* (pp. 43, 58, 73).]

Dear, adj. beloved **ṭṭṭ** [*melin*], stem *melind*-.

[EQD 15. Cf. QL *melitsa* ‘beloved, favourite’, *melina*, *melna*, *melen* ‘dear’. EQG *melin* ‘dear’, pl. *melindi* (pp. 45, 77).]

Deed, n. (act) **ṭṭṭ** [*karo*], pl. **ṭṭṭ**.

[EQD 15. The untransliterated plural form is *karoli*. Cf. QL *karma* ‘shape, fashion; act, deed’. EQG *kāro* ‘deed’, *ohia-karo* ‘warlike deed; hostile, unfriendly action’ (pp. 45, 75).]

Do. **ṭṭṭ** : **ṭṭṭ**, pret. **ṭṭṭ** [*kare*, *kārie*] but pret. is also frequently **ṭṭṭ** [*karne*].

[EQD 16. The untransliterated base is *kara*. QL root KARA- ‘do, make’, *karin* ‘I make, do’, past tense *kāre*. EQG verb stem *kar* ‘make’, past tense *karne*, present *kare* (p. 58).]

Ear, n. **ṭṭṭ**, pl. **ṭṭṭ**, dual (with dual declension) **ṭṭṭ**.

[EQD 18. The untransliterated forms are *unko* and *unqi* (twice). QL *unqi*, dual ‘the ears, one’s ears’, *ankar*, *anqar*, *anqa* ‘an ear’, *unk* (*unq*-) ‘ear of animals; corner, sticking out edge’. EQG *unko* ‘ear’, pl. (*unqi*) *unkoli*, dual *unqi* (p. 76). In the plural declension the other case-forms of nom. *unqi* would be acc. *unqin*, gen. *unqion*, dat. *unqir*, while in the dual declension they would be acc. *unqi*, gen. *unqint*, and dat. *unqit* (EQG 73–4, 76).]

Elf, n. **ṭṭṭ** [*elda*].

elfland. **ṭṭṭ** [*eldamar*].

elfinesse. **ṭṭṭ** [*eldarinan*].

elfin. **ṭṭṭ** [*eldarin*]; **ṭṭṭ** [*eldarinwa*].

[EQD 17. For a slightly different rendering of the word *elda* in “The Valmaric Script” see document V3 (PE 14, p. 107). While QL has *elda* ‘a beach-fay; shore-piper’, in GL *Elda* is equated with Gn. *Egla* “name of the fairies given by the Gwalin [Valar], and adopted largely by them.” The “Noldorin Word-lists” equate Q *Elda* with N *Uidhel* ‘elf, fairy’ (PE 13, p. 155). Cf. Q *Eldamar* ‘Elfhome’ equated with Gn. *Eglobar* ‘Elfinesse’ (GL 32). QL also has *mar* ‘dwelling of men, -land’, second component in *noldomar* ‘gnome-land’; *nan* ‘woodland’, in *Hisinan* ‘Land of Twilight’; and adjectival *noldorinwa* ‘goblin’, based on the earlier sense ‘goblin’ for *noldo*. The terms *Eldarin* and *Cor-eldarin* are used in the historical introduction to QL and “The Sounds of Qenya” (PE 12, pp. 1–8, 15–16).]

Evil, adj. **ḡḡ** *ulqa*, compar. **ḡḡḡ**, poet. **ḡḡ** [*ulda*].

[EQD 17. The untransliterated comparative form is *ulqalda*. The Valmaric rendering of *ulqa* given here was changed in the entry for **Bad**. Cf. QL *ulca* 'bad, wicked, wrong'. EQG gives *ulqa* 'evil', comparative *ulqalda*, with alternate comparative *ulda* added in the typescript version (pp. 48, 81).]

Eye, n. **ḡḡ**, pl. **ḡḡḡ**, dual **ḡḡḡ**.

[EQD 17. The untransliterated forms are *hen*, *hendi*, and *henqi*. Cf. QL *Hen* 'eye', dual *henwi*, pl. *hendi*. EQG *hen* 'eye', pl. *hendi*, dual *henqi* (p. 76).]

Father, n. **ḡḡ**, **ḡḡḡ**. The stem is *ar-*, but **ḡ** the older stem *-ah-* is preserved, as **ḡḡ** *attahi* (pl.).

father & mother, parents: **ḡḡḡ**, **ḡḡḡḡ**, dual; **ḡḡḡḡ** (*puyandui*), dual.

[EQD 19. The untransliterated forms for 'father' are *atar*, **ḡḡḡ**, and those for 'father & mother' are *atarqi*, **ḡḡḡḡ**. The statement that the "stem is *ar-*" means that the stem form of *atar* is *atar-*, with e.g. plural *atari*, in contrast with poetic (**ḡ**) *attar*, pl. *attahi*. Cf. QL *attu* 'father', "child's word" *atta* 'father', and "a more solemn word" *Atar* (*-d*) 'father', used for the "1st Person of the Blessed Trinity." For 'parents' EQG gives *atarqi*, "older **ḡ**" *attahwi*, and *puyandui*, the last related to *puita-* 'beget' (p. 77).]

Finger, n. **ḡḡḡ** [*lepta*], irregular pl. **ḡḡḡ** [*lepsi*].

[EQD 21. Cf. QL *let* (*lept-*) 'finger', *lepsiḡ* 'tendril'.]

Folk. **ḡḡ** [*lie*].

[EQD 20. QL *lie* 'people, folk'.]

Foot. (n.) **ḡḡ** or **ḡḡḡ** [*tal*, *tāl*]; pl. **ḡḡḡ**, used as in English for lower part or bottom; dual **ḡḡḡ**.

[EQD 20. The untransliterated plural is *tali*, and the dual is *talqi*. Cf. QL *tala* 'foot', dual *talwi*

'the feet'. EQG *tāl* 'foot', pl. *tāli*, dual *talqi* (pp. 43, 72, 76).]

Gem. (n.) **ḡḡḡ** [*sinqe*], pl. **ḡḡḡ**.

[EQD 22. The untransliterated plural is *sinqi*. Cf. QL *sink* (*q-*) 'mineral, metal, gem', *sinqevoite* 'gemmed' (p. 83). EQG *sinqe* 'jewel', pl. *sinqi* (pp. 44, 74).]

Gnome: **ḡḡḡ** [*noldo*].

gnomish. **ḡḡḡḡḡ** [*noldorin*]; **ḡḡḡḡḡ** [*noldorinwa*].

[EQD 23. Cf. QL *Noldo* 'goblin, gnome' >> 'gnome', adjective *noldorinwa* 'goblin', *Noldorin* 'name of Lirillo, who dwelt awhile in Noldomar and brought the gnomes back to Inwenōre.' The word *Noldorin* is used for the language of the Gnomes in the historical introduction to QL, and in the "Early Qenya Phonology" (PE 12, p. 2; PE 14, p. 61).]

God, a god [one of the superhuman rulers of the created world, subordinate to the Creator]. **ḡḡḡ** [*Vala*], includes all the smaller spirits (cf. **Godhome, Land of the Gods** **ḡḡḡḡḡ** [*Valinor*]), irreg. pl. **ḡḡḡ**. **ḡḡḡ** [*Aino*] only includes the great Vali, Manwe, Tulkas, &c.

ḡḡḡ [*Illu*], or **ḡḡḡḡḡḡ** [*Illūvatar*] name of Creator.

[EQD 22. The untransliterated irregular plural of *Vala* is *Vali*. Cf. QL root VALA-, plural *Valar* or *Vali*, 'The happy folk; *Ainu* and their attendants', masculine singular *Valon*, *Valmo*, feminine *Valis*, *Valde*; *Valinor*, *Valinōre* 'Asgard', *ainu* 'a pagan god', *aini* 'a pagan goddess', *Illūvatar* 'Heavenly Father', "the name of Enu among Men." *Vala* is used as a singular in the entry *Fion* 'son', referring to Fion(we), the son of Manwe. Q *Ilū* is equated with GL *Ilon* 'Ilūvatar, God'.]

Gold, n. **ḡḡḡ** [*kulu*], stem **ḡḡḡ**- or **ḡḡḡḡ** -, poet. **ḡḡḡḡ** [*laure*].

golden = made of gold. **ᑭᑭᑭᑭ**
[*kuluinen*] indeclinable; **ᑭᑭᑭᑭ**
[*kuluina*]; poet. **ᑭᑭᑭᑭ**
[*laurinen*]; = like gold &c.
ᑭᑭᑭᑭ; **ᑭᑭᑭᑭ** [*laurea*].

[EQD 23. The untransliterated stems are *kulu-* and *kuluva-*. The first gloss for 'like gold &c.' is a repetition of *kuluina*. Cf. QL *kulu* 'gold', *kuluva* 'of gold', *laure* 'gold', "much [the] same as *kulu*," *laurina* 'golden', *Parma Kuluinen* 'the Golden Book' (p. 72). EQG *kulu* 'gold', *kuluinen* 'of gold', *i-kuluina parma* 'the golden book' (pp. 46, 79).]

Good. (i) holy, not evil **ᑭᑭᑭᑭ**
[*vanya*], compar. **ᑭᑭᑭᑭ**, **ᑭᑭᑭᑭ**.

(ii) excellent, useful, not bad **ᑭᑭ**
[*mara*], compar. **ᑭᑭ** [*malda*],
adv. compar. **ᑭᑭ** [*mal*].

[EQD 23. The untransliterated comparative forms are *valda*, *vanyalda*. Cf. QL *vane* 'fair, lovely', *vanima* 'proper, right, as it should be, fair', adverb *vande* 'well', *māra* 'mighty, powerful, doughty; of things, good, useful'. EQG *manya* >> *vanya* 'good (not evil)', comparative *manilda*, *manyalda* >> *valda*, *vanyalla*; *mara* 'good (not bad)', compar. *malda* 'better', adverb *mal* (pp. 48, 81).]

Grain. (n.) = unground kernels of
oats, wheat, &c. **ᑭᑭᑭᑭ** [*pole*], stem
usually **ᑭᑭᑭᑭ-**, pl. **ᑭᑭᑭᑭ**.

[EQD 22. The untransliterated stem is *polya-*, plural *poli*. QL *pole* 'oats'. EQG *pole* 'grain', acc. *polet* (*polya*), gen. *polen* (*polyo*), dat. *poler* (*polye*); "the 'consonantal' forms (*polya*, &c.) are the normal" (p. 75).]

Hand, n. **ᑭᑭ** (*mâ*), pl. **ᑭᑭᑭᑭ**, dual **ᑭᑭᑭᑭ**
(*măqi*).

[EQD 27. The untransliterated plural form is *măli*. QL *mā* 'hand', dual *maqi* 'pair of hands'. EQG *mā* 'hand', pl. *măli*, dual *maqi* (p. 76).]

Head. **ᑭᑭ** [*kar*], pl. **ᑭᑭᑭᑭ** [*kasi*], used
as upper, top or chief part of
anything : **ᑭᑭ** [*nōla*] 'summit' is

not used of human head except
colloquially.

[EQD 24. QL *kar* (*kas-*) 'head', *kastea* 'of the head; head-, capital, chief', *nōla* 'head, hill'. EQG *kar* >> *kas* 'head', pl. *kasi* >> *kasti* (pp. 43, 72). Note that the Valmaric list of "Parts of the Body" gives *nōla*, *kandōla* 'crown of head' (PE 14, p. 117). It also gives *kar*, pl. *kasti*, i.e. the singular of the EQG manuscript with the plural of the EQG typescript.]

Heaven: **ᑭᑭᑭᑭᑭᑭ**, **ᑭᑭᑭᑭᑭᑭ** = land
of Gods; **ᑭᑭᑭᑭᑭᑭ** (*Valmar*) =
House or City of the Gods (see
Hell).

[EQD 24. The untransliterated forms are *Valinor*, *†Valinōre*. QL *Valinor*, *Valinōre* 'Asgard'. EQG *Valinor* >> *Valinōr* 'land of the Gods', "full" form "freely used in verse" *Valinōre* (pp. 45, 75). According to the description of Valinor in *The Book of Lost Tales, Part One*, "in the plain in the full radiance of the trees was a cluster of dwellings built like a fair and smiling town, and that town was named *Valmar*" (I 73). The name does not appear in the lexicons, but cf. QL *Vilmar* 'dwelling of Manwe' (see the entry above for *Air*).]

Height. **ᑭᑭᑭᑭᑭᑭ** [*tārie*].

[EQD 24. See the entry for **High**.]

Hell, n. **ᑭᑭᑭᑭᑭᑭ** (stem *-ost-*) = abode of
ᑭᑭᑭᑭᑭᑭ.

heaven & hell, house of the gods
above & below, **ᑭᑭᑭᑭᑭᑭᑭᑭᑭ**
(*valmandui*), dual.

[EQD 24. The two untransliterated forms are *mandos* (the place) and *Mandor* (the Vala). QL *Mandos* (*st-*) 'the halls of Ve and Fui (hell)'. GL includes among the Qenya names of the gods *Vefantur Mandos* (p. 18). The EQG list of "combination groups" with dual ending includes *†valmandui*, *-manqi* 'heaven & hell' (p. 76-7).]

High, adj. (literal) **ṭāra** [tāra] of objects that stand high or tall, not of those merely in lofty position : **aiqa** [aiqa] high, lofty, sublime — also used in sense ‘high, chief.’

[EQD 24. Cf. QL *tāra* ‘lofty’, *aiqa* ‘steep’. EQG *tāra* ‘high’ (pp. 46, 78). In the “Noldorin Dictionary” N *aig* ‘high, steep’ is compared with Q *aiqa*, N *dā* ‘high’ with Q *tā-*, and N *dain*, *dein* ‘a height, summit; or height, loftiness, sublimity’ with Q *tāne*, *tānie* (PE 13, pp. 158, 161).]

Highness. **aiqie** [aiqie].

[EQD 24.]

Holy. **vanya** [vanya].

holiness. **vanime** [vanime].

[EQD 25. Cf. QL *vane* (i) ‘fair, lovely’, *vanīma* ‘proper, right, as it should be, fair’; pl. *Vanar*, *Vani* = *Valar*; adverb *vande* ‘well’. EQG *manya* >> *vanya* ‘good (not evil)’ (pp. 48, 81).]

Home. **mar** [mar], pl. **mari** [mari].

home. (adv.) **marta** [marta].

at home. **marde** [marde].

[EQD 25. QL *mar* (*mas-*) ‘dwelling of men, -land, the Earth’, *mardo*, pl. *mardi* ‘dweller’. For adverbial *marta* and locative *marde* ‘at home’, cf. EQG *talta* ‘to (one’s) feet, to the bottom of’ and *tolde* ‘at (one’s) foot, at the bottom of’, derived from *tal-* ‘foot, bottom’ (pp. 47, 79).]

Husband, **†**, **†**.

[EQD 26. The untransliterated forms are *vero* †, *veruner*. Cf. QL *veru* ‘husband’ and the unglossed compound *vestaner*, derived from *vesta-* ‘to wed’ and *ner* ‘man, husband’. Cf. the entry for **Marry**.]

Jewel. **sinqe**, pl. **sinqi**.

[EQD 28. The untransliterated forms are *sinqe*, pl. *sinqi*. EQG *sinqe* ‘jewel’, pl. *sinqi* (pp. 44, 74). See the entry for **Gem**.]

Leg, n. **ṭāra**, pl. **ṭāra**, dual **ṭāra** (with dual declension).

[EQD 29. The untransliterated forms are *pelko*, pl. *pelqi*, dual *pelqi*. QL *pelko* ‘leg’. EQG *pelko* ‘leg’, pl. (*pelqi*), *pelkoli*, dual *pelqi* (p. 76). On the dual declension see the annotation to the entry for **Ear**.]

Light, n. **kalma** [kalma].

[EQD 30. QL *kalma* ‘(day)light’. EQG *kalma* ‘light’ (pp. 43, 73).]

Little, adj. (i) in size, see **Small**. (ii) in quantity, **mitya** [mitya]; compar. less: **mitsa** [mitsa], or **mikitsa** [mikitsa].

adv. **mike** [mike]; comp. less **miste(n)**, **mikiste(n)**, **mis** [miste(n), mikiste(n), mis].

[EQD 30. Cf. QL *minwa* ‘small’, *min* (d) ‘a bit, piece’. EQG adjective *mitya* ‘little’ (in quantity), comparative *mitsa* ‘less’, adverb *mit*, *mike* ‘little’, comp. *miste(n)*, *mikiste(n)*, *mis* ‘less’ (pp. 48, 80). See the entry for **Bit**. There is no entry for **Small**.]

Lonely. **eressea** [eressea].

[EQD 31. QL *er* ‘only, but, still’, *eresse* ‘singly, only, alone’, *eressea* ‘lonely’, *Tol-eressea* ‘Lonely isle’. Cf. EQG *er* ‘a single; one’ >> ‘one (only, alone)’, *erya* ‘only, single’, *eru*, *eresse* ‘once’, prefix *eru-*, as in *erumaite* ‘one-handed’ (pp. 49, 51, 82, 84; note that *erumaili* on p. 51 is a misreading of *erumaite* in the manuscript, while for the typescript version the same word is given correctly on p. 84).]

Long, adj. (of space) **anda** [anda], often forms compound words or adjs. as **long-wing**, **andarāma**; **long-fingered**, **andalepta**; cf. also **ramandea** (*ramandea*) = **ramandea**.

[EQD 31. The untransliterated word is *andarāma*. The compound **long-wing** was emended from **long-armed**. Cf. the changes made in the entry for **Arm**. QL has *ande*, *andea* ‘long’, *andesilqe* ‘long-haired’, *rā* ‘arm’, *rāma* ‘wing’, *let* (*lept-*) ‘finger’, *lepta* ‘hooked (as a tendril)’. GL compares *in(d)ra* ‘long’ with Q *andra*, *anda* (p. 51). EQG *anda* ‘long’, *anda-rāma* ‘long arm(ed)’ >> *andarāma* ‘long-wing’, *ramandea*; *anda rāma* ‘(a) long wing’ (pp. 45, 75–7).]

Man. (1) opposite to woman, **ṽṽ**
(also **ṽṽ**) [*ner, nēr*], pl. **ṽṽ**.

manfully. **ṽṽ** [*nerdon*].

[EQD 32. The untransliterated plural form is *neri*. QL *ner* ‘man, husband’. GL *drio, driw, driadweg (-thweg)* ‘hero, warrior’ is compared with Q *nēr*. EQG *nēr* ‘man’, pl. *nēri*; *nerdon* ‘bravely, manfully, like a man’ (pp. 43, 47, 72, 79).]

Marry, v. **ṽṽ** (*vesta-*) = join
(others) in marriage; refl. = get
married; refl. with **ṽṽ** (*va*) ‘with’ =
marry (one’s wife &c.) : **married**,
ṽṽ, stem *-nd*; **married pair**,
husband & wife, **ṽṽ** (dual).

[EQD 32. The untransliterated gloss for **married** is *verin*; that for **married pair** is *veringwi*. QL *vesta* ‘state of marriage’, *vesta-* ‘to wed’. EQG combination group with dual ending, *veringwi* ‘husband & wife’ (p. 77). Cf. the entry for **Husband**.]

Moon: *silmo* [**ṽṽ**]; **ṽṽ** [*rána*].

†*ahúrasilqi*, †*ranuringwi* (duals) =
sun & moon.

[EQD 34. The Valmaric rendering of *silmo* actually reads *silmu*. QL *Sil (Sill-)* ‘moon’, *Silmo* ‘the Moon’, *Ur (ūr-)*, *Ūri* ‘the Sun’. GL under *Rân* ‘the moon’ mentions Q *rana*; and in the Lost Tales *Rána* is the Gods’ name for ‘the Moon’ (I 192). EQG has the combination groups with dual ending, *ranuringwi*, †*ahúrasilqi* ‘sun & moon’ (p. 76). See the entry for **Sun**.]

Much, adj. **ṽṽ** [*olya*], compar.
more **ṽṽ** [*olda*] or **ṽṽ** [*lilda*].

adv. **ṽṽ** [*ole*], compar. **more**
ṽṽ [*oldo(s)*]; **ṽṽ** [*lildo(s)*],
ṽṽ [*lil*].

[EQD 33. Cf. QL adjective *olda*, *-wa* ‘much’, *olde* ‘very, much’, *lia(r)*, *limba* ‘many’. EQG adj. *olya* ‘much’, comparative *olda*, *lilda* ‘more’, adverb *ole* ‘much’, compar. *oldo*, *oldos*, *ol*, *lildo(s)*, *lil* ‘more’ (pp. 48, 80).]

Nail. (n.) **ṽṽ** [*takse*], pl. **ṽṽ** : of
the finger **ṽṽ** [*nyelet*], pl.
ṽṽ [*nyelesi*].

[EQD 35. The untransliterated plural of *takse* is *taksi*. Cf. QL *taka-* ‘fix, fashion’, *tas (taks-)* ‘nail’. See the entry for **Pivot**.]

Nose, n. **ṽṽ**, pl. **ṽṽ**; of one person
the *dual* of **nostril** is usually
employed.

[EQD 36. The untransliterated forms are *sūne*, pl. *sūni*. Following the word **nostril** Tolkien deleted “(decl[ined] as a pl[ural]).” QL *sūne* ‘the nose (human)’, *sūma* ‘a nostril’, dual *sunwi* ‘nostrils’ = ‘nose’. EQG *sūne* ‘nose’, pl. *sūni* (p. 76). See the next entry.]

Nostril, n. **ṽṽ** or **ṽṽ** (*nen* : gen.
ṽṽ); dual usually used of the
nose or *both* nostrils of one person,
ṽṽ (*nenqi*).

[EQD 36. The untransliterated genitive form is *nengo*. EQG *nēn* ‘nostril’, pl. *nengi*, dual *nenqi*, the last also “the usual term for the ‘nose’ of one person” (pp. 72, 76).]

Nymph (of the sea). **ṽṽ**
[*wingil*], pl. **ṽṽ**, or **ṽṽ**.

[EQD 35. The untransliterated plural forms are *-lli* or *-ldi*, i.e. *wingilli* or *wingildi*. Cf. QL ‘*winge* ‘foam, spindrift, froth, scud’, ‘*wingild-* ‘nymph’. EQG *wingil* ‘sea-nymph’, pl. *wingilli*, “or later” *wingildi* (pp. 42–3, 71–2).]

Off. adv. (i) = from off, from top of,
from on, **ṽṽ** [*kallo*].

prep. (i) **ṽṽ** [*kallo*] with gen.

[EQD 38. In the manuscript the second adverbial sense is “from top off”, probably a slip. Cf. EQG *kallo* ‘from off (one’s) head, from the top (of)’, derived from *kas-* ‘head, top’ (pp. 47, 79). The repetition of the Roman numeral “(i)” and a substantial space left between the adverbial and prepositional glosses suggest that Tolkien anticipated eventually adding more Qenya forms to this entry.]

Onyx. ነሃይሌካ [nyelekka].

[EQD 37. See the entry for **Nail**.]

Parent. ኃላንድ (puyando), dual ኃላንድ, also ጠባሪ (see **Father**).

[EQD 40. The untransliterated dual forms are *puyandui* and *atarqi*. Cf. QL root PU(HU) ‘generate’, *putse* ‘baby, child’, *Atar* ‘father’, “to 1st Person of the Blessed Trinity.” EQG combination groups with dual ending, *atarqi*, *puyandui* ‘parents’ (p. 77).]

Pass, vb. = depart, vanish, go away. ሂላ [VANA]. ሂላ, pret. ሂላ [vanye].

[EQD 40. The untransliterated form is *vane*. Cf. QL root AVA- ‘go away, depart, leave’, *avanwa* ‘going, passing, nearly gone’, *avin* ‘he departs’, root VAHA- (from AVA-), *vā* ‘went’, adverb *vande* ‘away, hence, forth’. See the next entry.]

Past, adj. = over, gone. ሂላ [vanwa].

[EQD 40. QL *vanwa* ‘gone, on the road, past, over, lost’. See the previous entry.]

People. ሊ [lie].

[EQD 39. QL *lie* ‘people, folk’.]

Pivot. ሂላንድ [peltas], pl. ሂላንድ.

[EQD 39. The untransliterated plural form is *peltakse*, probably an error for *peltaksi*. QL *peltas* (ks) ‘pivot’. EQG *peltas* ‘pivot’, pl. *peltaksi* (pp. 42–4, 71).]

Play, vb. ኃላ [tyalu], pret. ኃላ [tyalūne].

n. ኃላ [tyalie].

playful. ኃላኒ [tyaliēva].

[EQD 39. QL *tyalie* ‘play, game’ (p. 49). EQG *tyalie* ‘play’, *tyaliēva* ‘in play, playful, to do with play’ (pp. 47, 79).]

Raid. n. ሂላንድ-ሂላንድ [maptale-lehesta].

[EQD 43. EQG *maptale* ‘seizure’, *lehesta* ‘riding, raid’, *maptale-lehesta* ‘a raid; (robbing) raid’ (pp. 45, 75).]

Rape, Ravishment: forcible seizure & carrying off. ሂላንድ [maptale].

[EQD 43. QL *maptale* ‘robbery by violence’. EQG *maptale* ‘seizure’ (pp. 45, 75).]

Rapine. ሂላንድ [maptalesse].

[EQD 43.]

Ravish. (vb.) = seize and carry off forcibly: ሂላ [mapa]. ሂላ, pret. irreg. ሂላ [mapta, nampie].

[EQD 43. QL *map-* ‘seize, take’, pret. *nampe-*; *amapta-* ‘ravish’ (pp. 34, 59). EQG *mapa-* ‘seize’, past tense *nampie*, present *mape* (p. 58).]

Red. ኃላንድ [karne].

[EQD 44. QL *karne* ‘red’.]

Ride, v. ሂላ [lehe]. ሂላ [lehta], ሂላንድ [lehtane].

[EQD 42. Cf. QL root LEHE ‘come, be sent, approach’.]

Ride, n. ሂላንድ [lehtasta], ሂላንድ [lehesta].

[EQD 42. EQG *lehesta* ‘riding, raid’ (pp. 45, 75).]

River, n. ኃላንድ (nēn : gen. ኃላንድ nēno).

[EQD 42. QL *nen* (nēn· or nend·) ‘river, † water’ (pp. 65–6). EQG *nēn* ‘water’, pl. *nēni* (pp. 43, 72).]

Room (chamber): {ሂላ} ሂላ [sambe].

[EQD 41. The incomplete deleted form is *sam...* Cf. QL *san* (*sam-* or *samb-*) ‘hall, dwelling, house’, *sambe* ‘chamber, room’.]

Rust. (n.) ጫ [malō], pl. ጫግ [malwi].

[EQD 41. EQG *malō* ‘rust’, pl. *malwi* (p. 74).]

Sail, vb. used of any smooth steady progression ጫግ : ጫግ [salta], pret. ጫግ [salle].

[EQD 51. The untransliterated form is *sala*.]

Sea.

Sea-fay, nymph: (female) ጫግግ, see **Nymph.** (male) ጫግግ, pl. ጫግግ.

[EQD 46. No gloss is given for ‘Sea.’ The untransliterated forms are (female) *wingil*, (male) *falmarin*, pl. *falmarini*. For the latter cf. EQG *falmarin* ‘sea-fay (male)’, pl. *falmarini* (pp. 43, 72).]

Ship, n. general term. ጫግ [kirya]; boat, ጫግ [lunte].

[EQD 52. QL *lunte* ‘ship’. EQG *kirya* ‘ship’ (pp. 46, 79).]

Sight. ጫ (lasta); see **Acute, Sharp.**

[EQD 54. There is no entry for **Sharp**. Cf. GL *las-* ‘look at, glance at’, *last* ‘a look, a glance; flash of the eye’, *lasta-* ‘blink, wink’, *Legolast* ‘keen-sight’.]

Sit, v. ጫግ : ጫግ, pret. ጫግ [sōrie].

[EQD 50. The untransliterated forms are *soro* and *sore*. QL *soro-* ‘sit’, preterite *sōrie*. Cf. EQG *tu-sōrie* >> *hu-sōrie* ‘he sat’ (pp. 46, 78).]

Son. n. ጫግ [yondo], often with irreg. pl. ጫግ : often expressed by patronymic ending ጫግ, ጫግ [–ion, yon], pl. ጫግ.

[EQD 49. The untransliterated plural form is in both instances *yondi*. Cf. QL ጫግ, *yond-* ‘son’, “but very common as *-ion* in patronymics,” *yondo* ‘male descendant’, “usually (great) grandson.” EQG *yondo* ‘son’; *-ion*, “old patronymic ending” >> *-yon*, *-ion* (stem *-yond-*, *-iond-*), “the ordinary patronymic ending” (pp. 45, 75).]

Steel, n. ጫግ [akse].

adj. ጫግግ [aksinen], ጫግግ [aksina].

[EQD 48. Cf. QL ጫግ ‘steel’, *yaksina* ‘of steel’. EQG partitive *aksinen* ‘of steel’ (pp. 48).]

Stone, n. ጫግ [ondo], pl. ጫግ [ondoli], a large rock or stone, or the name of substance : ጫግ [tolot], stem ጫግ = pebble, or cobble-stone.

[EQD 48. The untransliterated stem is *hta*, i.e. *tolokt-*. Cf. QL *on* (d) ‘a stone’, *ondo* ‘stone’, *tolos* ‘knob, lump’. EQG *ondo* ‘stone’, pl. *ondoli* (pp. 43–4, 73).]

Summit. ጫግ [nōla].

[EQD 45. QL *nōla* ‘head, hill’. See the entry for **Head**.]

Sun: Ahúra [ጫግ]; úrin [ጫግ], úring-.

ahúrasilqi, dual = sun & moon. [ጫግግ].

[EQD 53. Cf. QL *aure* ‘sunlight, sunshine, gold light, warmth’, *aurinka* = *aurea* ‘sunlit, sunny’, *úrin* ‘blazing hot’, *Ur* (ūr-), *Ūri* ‘the Sun’, *Ūrinki* ‘the orbbed Sun, the rising or setting Sun’. The “Noldorin Word-lists” equate Q *auro* with N *húr* >> *úr* ‘sun’ (PE 13, p. 155). EQG has the combination groups with dual ending, *ránuringwi*, *†ahúrasilqi* ‘sun & moon’ (p. 76). See the entry for **Moon**.]

Sweet, adj.

[EQD 47. No gloss is given.]

Sweetheart. ጫግግ [melitse].

[EQD 47. QL *mel-* ‘to love’, *melitse* ‘darling’. See the entry for **Dear**.]

Sword, n. ጫግ, pl. ጫግ, or ጫግ [ehtar, ehtalli, ehtardi].

[EQD 47. Cf. QL *ekte* ‘a sword’, *ektar*⁽¹⁾ (rd) ‘swordsmen’, *ektar*⁽²⁾ ‘thorn, hawthorn’. EQG *ehtar* ‘sword’, pl. *†ehtalli*, *ehtari* >> *ehtar* ‘swordsmen’, pl. *ehtalli*, “or later” *ehtardi* (pp. 44, 72).]

Tall, adj. **ṭāra** [tára].

[EQD 59. QL *tāra*, †*taira* 'lofty'. EQG *tára* 'high' (pp. 46, 78). See the entry for **High**.]

Than. Use **ṛ**, **ṣ** or **ṭ** : see Grammar.

[EQD 58. The untransliterated forms are *la*, *no*, *ta*. EQG *la* 'before', used for 'than' after the augmentative comparative suffix *-lda*; *no* 'after', used for 'than' following the diminutive comparative suffix *-tsa*; *ta* 'by, beside', used for 'than' after the old comparative ending *-tya* (pp. 48, 81). See the entries for **After**, **Before**, **Behind** and **Beside**.]

Thing. (n.) **ṭṭa**, stem **ṭa-** or **ṭṭ-**, pl. **ṭṭi**.

[EQD 58. The untransliterated forms are *neta* (probably an error for *nat*), stem *nat-* or *natt-*, pl. *natsi*. QL root NĀ 'be, exist', *nat* (-*tt*) 'thing', *natto* 'thing, affair'. EQG *nat* 'thing', stem *nat-* or *natt-*, pl. *natsi* (pp. 43, 72).]

Top. (n.) (summit) **ṭa** {(ṭṭ)} (pl. **ṭṭi**, *kasti*); **ṭa** (only used of mountains &c.); **ṭṭa** [*ormin*], pl. **ṭṭi** [*ormindi*].

ṭṭa [*aiqie*] = height.

on top. **ṭṭa** [*kasse*].

on top of. **ṭṭa** (with gen.).

to the top. **ṭṭa** [*kasta*].

[EQD 57. The untransliterated glosses of **Top** in the sense 'summit' are *kar*, with the deleted plural form *kasi*, and *nōla*. The gloss of **on top of** is *kasse*. A deletion appears in the manuscript between the Valmaric symbols for *r* and *m* in *ormindi*. It appears to have been a digraph formed from the symbols for *m* and *n*, with an *i-tehta* above the *m* portion. Cf. QL *kar* (*kas-*) 'head', *kastea* 'of the head; head-, capital, chief', *nōla* 'head, hill', *orme* 'summit, crest', *Mindon* 'turret', *aiqa* 'steep', *aiqasse* 'precipice'. EQG *kar* >> *kas* 'head', pl. *kasi* >> *kasti*; *kas-* 'head, top', *kasse* 'on the head; on (one's) head', 'on top of' when "followed by genitive", *kasta* 'onto (one's) head; to the top (of)' (pp. 43, 47, 72, 79).]

Twim, adj. **ṭṭa**; twins, n. **ṭṭa** (*yungwi*).

[EQD 55. The untransliterated form is *yunga*. EQG *yúyo* 'two', *yungwi* 'twins', *yú* 'twice' (pp. 49–51, 76–7, 84).]

Up.

= out of bed: **ṭṭa** [*kaimallo*]; **ṭṭa** [*kaimalluva*] adj.

[EQD 61. See the entry for **Bed**. The endings are the ablative case (or adverbial) suffix *-llo* 'from, out of' and its "associated adj." forms *-llüva*, *-loa* (EQG 46–7, 78).]

Very. *ole*, *olóle*, *are*, *aka* : as prefixes *oli-*, *ari-*, *aka*.

[EQD 60. According to EQG the superlative when "a mere intensive" is expressed by prefixes, as in *olifaika* 'very bad indeed', or by particles. The augmentative forms include *ol(e)*, *olóle*, *are*, *aiya*, *aka*; *oli-* (*ole-*), *ari-* (*are-*), and *aka-* >> *aka-* (pp. 48–9, 81). Cf. QL *olli* 'many', *olde* 'very, much', and prefixes *ola-*, *oli-*, *olli-* = *lin-* 'having many, with many, much' (pp. 53, 69).]

War. **ṭṭa** [*ohta*].

[EQD 62. A deleted character follows the Valmaric word in the manuscript; the original reading was probably *ohtar*. The "Noldorin Word-lists" equate Q *ohta* 'war' with N *oith* 'feud' (PE 13, p. 151). EQG *ohta* 'war' (pp. 45, 75). See the entry for **Deed**.]

Warrior. **ṭṭa**, **-ṭṭa** [*ohtar*, *-rdi*].

[EQD 62.]

Water, n. **ṭṭa**, pl. **ṭṭa**.

[EQD 62. The untransliterated forms are *nēn*, pl. *nēni*. QL *nen* (*nēn-* or *nend-*) 'river, † water' (pp. 65–6). EQG *nēn* 'water', pl. *nēni* (pp. 43, 72).]

White, adj. **ṭṭa** [*ninqe*].

[EQD 64. QL *ninqe* 'white'. EQG *ninqe* 'white' (pp. 45, 77).]

Wing (of bird &c.). **᠓ᠠ** [*ráma*].

wingéd. **᠓ᠠ᠎ᠠᠢᠲᠤ**, or **᠓ᠠ᠎ᠠ᠎ᠠ᠎ᠠᠢᠲᠤ**
[*rámaite*, *rámavoite*, pl. *-aisi*,
-oisi].

longwinged. **ᠠᠨᠠᠷᠠᠠ᠎ᠠ᠎ᠠᠢᠲᠤ**.

[EQD 65. The Valmaric version of *rámavoite* actually reads *rámavuite*. The untransliterated glosses of **longwinged** are *andaráma* and *ránandea*. QL *rāna* ‘wing’, *rānavoite* ‘having wings’. EQG *andaráma* ‘long arm(ed)’ >> *andarána* ‘long-wing’, *ránandea*; *anda ráma* ‘(a) long wing’ (pp. 45, 75–7).]

Woman. **᠎ᠠ᠎ᠠ**, pl. **᠎ᠠᠰ**, poet. also **᠎ᠠᠲᠤ**.

[EQD 63. The untransliterated forms are *qin*, pl. *qimi*, and poetic *qindi*. QL *qin* (*qim*-) ‘woman, female’, (i) *qinde*, *qinne* ‘womanliness, femininity’, and in a concrete sense ‘women as a whole’. EQG *qin* ‘woman’, pl. *qimi* (p. 72).]

World, n. **ᠮᠠᠷᠳᠠ** [*marda*].

[EQD 63. Cf. QL *mar* (*mas*-) ‘dwelling of men, -land, the Earth’. In the Lost Tales Aulë is called *i-Talka Marda* ‘Smith of the World’ (I 180).]

Worse, worst. **᠎ᠠᠰᠠ**, **᠎ᠠᠰᠤ** (adv.) : see **Bad**.

[EQD 63. The untransliterated forms are *felda*, *fel*. EQG *faika* ‘bad’, comparative *felda* (< **failda*) ‘worse’, *i mitta* ‘*n-felda aksinen*’ ‘the worst piece of steel’ (pp. 48, 81).]

᠎ᠠ

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h^o = n^o
m^o = n^o

7 aml: a g: a
i = i
i = a
f = u
? = o

n = t
o = r
cel = v
n = l
[2] = st
w = y(1)
q [q] = k / co [q] nk
c = r
d = f
cel = v
m = l
[p2] = w^r
b = q
w = ny

be w, ny?

cyro

pe = w^r

o = n
u = n
h = p
m = mb
q = nd
l = h
[p2] = w^r
b = q
w = ny


[cel = 1q] b = q
w = ny

Appendix

Valmaric Usage in the *English-Qenya Dictionary*



















The *English-Qenya Dictionary* is an important document, not only because it is Tolkien's only substantial attempt at an English to Elvish dictionary, but also because it is the most extensive word-list to make use of any variety of Elvish script. Transliterations into the Latin alphabet are the norm even in Tolkien's shorter glossaries, and documents like the list of "parts of the body: *rantali n-kolumen*" (V6 in *Parma Eldalamberon*, no. 14), which gives Qenya words in Valmaric script, are extremely rare. The *English-Qenya Dictionary* is also significant for being the lengthiest document to make use of the Valmaric script.

Inserted into the dictionary notebook is a loose sheet of note-paper from Koris Ltd. in Birmingham, measuring 5 1/4 by 7 inches, on which Tolkien wrote a roughly pencilled table of Valmaric letters and their values. This table is presented in facsimile on the facing page. The Valmaric mode presented in the table is essentially identical to that used in the dictionary, though there are a number of characters used in the dictionary that do not appear in the table.

In the table of "Valmaric (A)" (V1 in *Parma Eldalamberon*, no. 14), variety A(i) is described as the "Older Qenya form as per dict[ionary]", but varieties A(iv) and A(v) are closer in some respects to the mode(s) actually exemplified in the dictionary. The inventory of Valmaric characters used in the dictionary in fact does not match up exactly with any of the modes presented in *Parma Eldalamberon*, no. 14; the symbol  for **ht**, for example, only appears in the dictionary and the associated table, and not in any of the tables published previously.

The following analysis covers Valmaric usage in both the dictionary and the table. Where a Valmaric symbol is presented without comment, it is used consistently with the given value throughout the dictionary and in the table.

Consonants

b	See mb .
d	See ld , nd , rd .
f	 .
g	See ng , ngw .
h	 . See also ht , hw .
ht	 is given in brackets in the table and appears in <i>ohta-karo</i> (s.v. Act), but  is used at all other occurrences in the dictionary.
hw	 appears in <i>attahwi</i> (s.v. Father). No symbol for hw is given in the table.
k	 and  are both given in the table, the latter in brackets.  was used throughout the dictionary as originally written, but was later consistently emended to  on the first ten pages. Wherever  appears on the first ten pages, it is either emended from an earlier  or in a word that was inserted later.
ks	 is used consistently throughout the dictionary. No symbol for ks is given in the table.
l	 . See also ld , lq , lt .
ld	 .
lq	 is given in brackets in the table and appears in <i>ulqa</i> (s.v. Bad), but  is used at all other occurrences in the dictionary.
lt	 is given in brackets in the table and appears in one spelling of <i>talta</i> (s.v. Bottom), but  is used at all other occurrences in the dictionary.

m	ᄁ. See also mb , mn , mp , rm .
mb	ᄂ.
mn	ᄃ was originally used in <i>lamni</i> (s.v. Animal), but was deleted and replaced by ᄄ and ᄅ. The latter is also given in the table.
mp	ᄆ is used in <i>nampie</i> (s.v. Ravish). No symbol for mp is given in the table.
n	ᄇ. Word-final n is sometimes represented by diacritical marks: the word <i>nen</i> (s.v. Nostril) appears as ᄈ (alongside ᄉ), whereas suffixal <i>-nen</i> is regularly represented by ᄊ; see <i>kuluinen</i> , <i>laurinen</i> , and <i>aksinen</i> (s.vv. Golden , Steel). See also mn , nd , ng , ngw , nk , nq , nt , nty , nw , ny .
nd	ᄋ is used in the table and in <i>pilindi</i> (s.v. Arrow), but ᄌ is used throughout the rest of the dictionary.
ng	ᄍ.
ngw	ᄎ. A hastily written note at the top of the table reads: “ᄎ [??] = ngw ”. This character, however, is always used for mb , throughout the dictionary and even in the table itself.
nk	ᄏ was used in <i>ranko</i> , <i>rankoli</i> (s.v. Arm), but deleted and replaced by ᄐ. The use of ᄏ was retained in <i>unko</i> (s.v. Ear). Both forms are given in the table, with ᄐ in brackets.
nq	ᄑ is used throughout the dictionary, but in the case of <i>ranqi</i> (s.v. Arm) it was deleted and replaced by ᄒ. Both forms are given in the table.
nt	ᄓ (with the variant ᄔ in <i>tanta</i> , s.v. Dance) is used throughout the dictionary. It was deleted and replaced by ᄕ in <i>lante</i> , <i>panta</i> , and <i>kiryanta</i> (s.vv. Able , Board). Both ᄓ and ᄕ are given in the table, the latter in brackets.
nty	ᄖ is used in <i>tantye</i> (s.v. Dance). No symbol for nty is given in the table.
nw	ᄗ is used throughout the dictionary, but no symbol is given for nw in the table.
ny	ᄘ. In addition to its appearance in the table with the value ny , this character appears in a hastily added entry to the left of the table, with a queried value reading either ny or nj .
p	ᄙ. See also mp , ps .
ps	ᄚ is used in <i>lepsi</i> (s.v. Finger). No symbol for ps is given in the table.
q	ᄛ.
r	ᄜ. See also rd , rm , ry .
rd	ᄝ is used throughout the dictionary, but no symbol is given for rd in the table.
rm	ᄞ was used in <i>parma</i> (s.v. Book), but was later deleted and replaced by ᄟᄟ. No symbol for rm is given in the table.
ry	ᄠ was originally used throughout the dictionary, but was later deleted and changed to either ᄡ or ᄢ in <i>kiryasse</i> , <i>kiryanta</i> , and <i>kiryallo</i> (s.v. Board). The use of ᄠ was retained in <i>kirya</i> (s.v. Ship). The table gives the form ᄣ.
s	ᄤ is the most frequent symbol for s in the dictionary; it also appears in the table. ᄥ is used for s in <i>sinqe</i> , <i>sinqi</i> and <i>sambe</i> (s.vv. Gem , Jewel , Room), but is used elsewhere for st (q.v.). ᄦ is used word-finally in <i>oldos</i> , <i>lildos</i> , and <i>peltas</i> (s.vv. Much , Pivot). See also ks , ps , ss , st , ts .
ss	ᄧ (i.e. s with a doubling bar) appears in <i>maptalesse</i> (s.v. Rapine) and in the deleted spelling of <i>kiryasse</i> (s.v. Board). It was replaced in the latter by ᄨ, which also appears in <i>kasse</i> , <i>kaimasse</i> , and <i>kaimassea</i> (s.vv. Above , Bed). In these last three examples, it replaced a deleted ᄩ, which also appears in <i>eressea</i> and a later occurrence of <i>kasse</i> (s.vv. Lonely , Top). The table gives ᄨ and ᄩ, with the former in brackets.

st	ſ is used in <i>maptale-lehesta</i> , <i>lehtasta</i> , <i>kasti</i> , and (with a dot in the s-loop) in <i>lehesta</i> (s.vv. Raid, Ride, Top). It was also used in <i>lastalaike</i> and <i>laikelastea</i> (s.v. Acute), where it was deleted and replaced by 2 . The latter also appears in <i>vesta-</i> and <i>lasta</i> (s.vv. Marry, Sight). Both ſ and 2 are given in the table, with the latter in brackets. (See s above for examples of 2 for s rather than st .) ʃ is also used for st in the dictionary: in <i>miste(n)</i> , <i>mikiste(n)</i> , and <i>kasta</i> (s.vv. Little, Top).
t	ʈ. See also ht, lt, nt, nty, st, ts, ty .
ts	ʈ is used throughout the dictionary, but no symbol is given for ts in the table.
ty	ʈ is used throughout the dictionary, but no symbol is given for ty in the table. See also nty .
v	œ.
w	ʋ is used throughout the dictionary, but no symbol is given for w in the table.
y	ω is used in the table and throughout the dictionary, except in <i>iye</i> (actually spelt <i>eye</i> , s.v. Ago), where ʍ appears.

Vowels

Short vowels are indicated by a diacritical mark (or *tehta*, to use the Feanorian terminology) placed above the preceding consonantal symbol. When the vowel is word-initial or follows another vowel, the *tehta* is placed above a carrier, which has the form ʌ. A capitalized version of this carrier, **I**, appears in *Aino*, *Illu*, and *Illūvatar* (s.v. **God**). The *tehtar* used are:

- a** is normally denoted by the lack of a *tehta*. A single dot is sometimes placed above a carrier, as in ʌ̇ *andaráma*, but the dot is never placed above a preceding consonantal symbol. To indicate that a consonant is *not* followed by **a**, a dot is placed below the consonantal symbol, as ʌ̇ *mal*; see *Other Symbols* below.
- e** ˘
- i** ˙ [˙ for **i** in *iye* (s.v. **Ago**) is a scribal error.]
- o** ʌ̇ [ʌ̇ is used erroneously in *silmo* (s.v. **Moon**), *rámavoite* (s.v. **Wing**), and the deleted spellings of *ranko* and *rankoli* (s.v. **Arm**).]
- u** ʌ̇

Long vowels are indicated in a variety of ways; apart from the symbol for **á**, none of these are presented in the table.

- á** ʌ̇ (a full letter, not a *tehta*, in function identical to the Feanorian “long carrier”; a dot is placed below the preceding consonant, as in *andaráma* above);
- é** ʌ̇ (treated the same as above) or the *tehta* ˘ placed below the preceding consonantal symbol;
- í** ˙ placed below the preceding consonantal symbol;
- ó** ʌ̇ placed above the preceding consonantal symbol;
- ú** ʌ̇ or ʌ̇ placed above the preceding consonantal symbol.

Diphthongs are rendered as vowel + **w** or **y**. Thus *au* is represented by **aw**, as in ʌ̇ *laure*, and *ui* by **uy**, as in ʌ̇ *kuluina*.

Other Symbols

The *subscript dot* is placed below a consonant symbol when the consonant is:

- (a) followed immediately by another consonant, as in ulqa ;
- (b) followed by a word boundary, as in mal and nEldalion ;
- (c) followed by the “long carrier,” as in ráma .

It is also used in the construction nen , which represents the suffix *-nen*.

Double consonants are indicated by the *tehta* — placed above the consonant symbol; thus ss , tt . A vowel *tehta* can be placed below the bar to indicate an intervening vowel, as in lil and nen .

Capitalization of an initial consonant is indicated by bars above and below the consonant symbol, as in Mandor . For capitalization of an initial vowel, a “capitalized” version of the carrier is used, as in Aino .

Morpheme boundaries in compound words are indicated by a raised dot, as in ohta-karo and maptale-lehesta .

Dashes are used in the representation of stems and affixes, as in vesta- , yū- , and -ion .



Addendum

to the Alphabet of Rúmil and the Valmaric Script

The section on “The Valmaric Script” in *Parma Eldalamberon* (PE), no. 14, had already been laid out when Douglas A. Anderson brought the document presented here to our attention. This unique document, to which I have assigned the designation RV1, is the only known text by Tolkien to make use of both the Rúmilian and Valmaric scripts.

The Rúmilian text on the recto of the sheet, here designated as RV1a, was written in the margins of a page of printed examination questions from the Honours School of English Language and Literature of the University of Leeds, dated June 11, 1908, as can be seen in the facsimile. This original printed text has been inverted in the facsimile, in order to put the two lines of Rúmilian text in the left margin (thus on the right-hand side of the facsimile) into their proper orientation, with the text running from top to bottom. Single lines of Rúmilian text also appear at the top and the bottom of the page.

The verso of the sheet, designated as RV1b, is devoted to excerpts from a poem by Tolkien, with selected lines from the poem also presented in Elvish and calligraphic script. The facsimiles below show the top portion of the page, with “The larches’ fingers long and fine” rendered in Rúmilian and calligraphic script, and the bottom portion of the page, with Valmaric and calligraphic versions of “The fallen moon is faded old.” Two revised stanzas of this unpublished poem were written in the middle of the page, and are not presented here.

The most obvious indication of the date of this document is the University of Leeds paper on which it was written. This would place it certainly no earlier than the fall of 1920, when Tolkien first arrived in Leeds, and probably no later than the fall of 1925, when he returned to Oxford. The fact that Tolkien wrote this on a sheet of examination questions with a printed date of 1908 has no effect on this timeframe; such a sheet could have been filed away for years before it was discarded and used by Tolkien.

The text of the poem on RV1b, however, provides clues to a more precise dating of the document. Douglas A. Anderson has identified this text as a revision of two stanzas of the unpublished poem “Moonshine.” He has determined on the basis of external evidence that this revision “very probably dates from 1923–24.”¹

The Rúmilian usage in the document seems to contradict this, with one character on RV1b being used with a value characteristic of an earlier date. The Rúmilian symbol that is used for **k** on RV1a and for **č** on RV1b does not seem to have been used before January 1921 (see document R7 in PE 13). It appears to have been used for **č** from January 1921 (document R8) until 21 October 1921 (document R9). It was then used for **k** from 22 October 1921 until after Tolkien’s return to Oxford (documents R9–R21). It would thus seem that RV1b was written before 21 October 1921 and RV1a after 21 October 1921, but it is doubtful that that is the case. It is more likely that the single use of the symbol for **č** is a mistaken reversion to the earlier value and that both pages were written after 21 October 1921, which would accord with the date established by the text of the poem.

¹ Personal communication, 25 February 2004.

THE UNIVERSITY OF LEEDS

Honours School of English Language and Literature

Thursday, June 11, 1908, 2-5

SPECIAL PERIOD. II (1740-85)

[From FIVE to SEVEN of the following Questions should be attempted]

1. Discuss the influence of Greek poetry upon Gray and Collins respectively.
2. Compare the attitude of Collins towards the supernatural with that of Burns.
3. Consider the influence (a) of Milton, (b) of medieval poetry upon the Romantic Revival.
4. What were the parts of Richardson and of Fielding respectively in shaping the subsequent course of the Novel?
5. What are the dangers of descriptive poetry, and how far were they avoided by the poets of this period?
6. Discuss Blake's use of Symbolism.
7. Compare and contrast Walpole and Cowper as letter-writers.
8. How far can Goldsmith be said, whether as creative writer or as critic, to be in sympathy with the romantic tendencies of his day?
9. Discuss the influence of Rousseau upon the latter part of this period.
10. How far does Johnson's Edition of Shakespeare modify the impression of his leanings, given by the *Lives of the Poets*?
11. Indicate the points of affinity and contrast between Goldsmith and Sheridan in Comedy.
12. Contrast the style and temper of Burke's earlier writings and speeches with those of his writings on the French Revolution.
13. Indicate the contribution of any two of the following to the thought of their time:—Bishop Butler, Hume, Adam Smith, Gibbon.

LS. 234

RV1a

Commentary on RV1a

The main text begins in the upper left corner of the facsimile, running to the upper right corner (line 1). It continues down the right side of the facsimile, in the line closest to the printed text (line 2), then in the line to its right (line 3). The final line on the page, at the bottom of the facsimile (line 4), has no connection with the other three lines of Rúmilian text, being merely two repetitions of the heading of the printed text. The positioning of the vocalic *tehtar* varies. In lines 1 and 3, the vocalic *tehtar* are for the most part placed to the left of the following consonant. In lines 2 and 4, they are generally placed to the left of the *preceding* consonant. There are exceptions, however, as shown below. The *tehtar* are also often omitted, especially those representing unstressed vowels; nearly all vowels have been omitted in the second half of line 4. The four lines of text may be transliterated as follows:

- (1) in may yŋ deyz t o-ksfrd i w ukd [*read: wi kud*] nevr meyk awr wey i-nut [*read: i-ntu*]
- (2) -ə pəb{ə} fr ðə simpl -if -ənpæltbl riyzn ðt ðr woz now biyr -or hʊiski -or wayn -in ð
howl plyes [*read: pleys*]
- (3) ðowz hʊr [*read: wr*] ð gloriə-is [*read: gloriə-s*] edyz v porihibšn [*read: deyz v prohibišn*]
may sən in
- (4) ð yōnivrsiti v lyidz [*read: ð yūnivrsiti v liydz*] ð yūnvrst v lydz

Disregarding the scribal errors, the text may be normalized thus:

In my young days at Oxford we could never make our way into a pub for the simple if unpalatable reason that there was no beer or whisky or wine in the whole place. Those were the glorious days of Prohibition, my son, in...

The University of Leeds. The University of Leeds.



RV1b

[top portion]

The larches' fingers long and fine

[bottom portion]

The fallen moon is faded old

Commentary on RV1b

The line of Rúmilian at the top of the page runs from right to left, with the vocalic *tehtar* placed above the following consonant in most instances. The text may be transliterated as follows:

ð alirčz [read: larčiz] fl̥o [error] fiŋrz loŋ nd fayn

This was intended to have the same reading as the line written below it: “The larches’ fingers long and fine.”

The line of Valmaric at the bottom of the page repeats the line written above it: “The fallen moon is faded old.” The vocalic *tehtar* are positioned above the preceding consonant. There is a scribal error in the word *faded*, where the doubling bar should have been written above the *e-tehta*. The spelling in this line is in accordance with English orthography; even the *th* of *the* is spelt using the symbols for *t* and *h*, rather than with a single symbol representing *ð*. This line may be transliterated thus:

the fal/en moon –is fad/e [read: fade/] –old

20 20 20

Early Runic Documents

Introduction

Whether adaptations of historical characters, such as those used in *The Hobbit*, or symbols of Tolkien's own invention, such as those used in *The Lord of the Rings*, runes have always played a part in the *legendarium* of Middle-earth. The present collection contains a variety of documents written by J. R. R. Tolkien and dealing to some extent with letters of a more or less runic type. These documents contain the only known examples of runes written by Tolkien in the period preceding the *Skirditaila* and the *Cirth*.

The eight documents in this collection have been assigned the abbreviations ER1 through ER8. Where a document consists of more than one page, the individual pages are indicated by lower case letters, e.g., ER7a and ER7b. The documents have been arranged chronologically, to the extent that it has been possible to date them. In addition to the numerical designations, I have given each of the documents a title briefly describing its contents, incorporating Tolkien's own titles where such exist. The full list is as follows:

- ER1: En3lazesip̃
- ER2: Tables of New English and Normalized Old English Runes
- ER3: Table of "Waldemars Runen" and Gothic and Old English Letters
- ER4: Table of "Gnomic Letters"
- ER5: Table of "Gondolinic Runes"
- ER6: Table of "Gondolinic Runes" (Script Variety)
- ER7: Table of "Runic" with *Beowulf* and *Wanderer* Excerpts
- ER8: Table of Runes with Modern English Names

Document ER1 is concerned primarily with Old English words, names, and legends, as well as Tolkien's thoughts on incorporating some of them into the *Lost Tales*. A few Old English runes and rune-names are included, along with excerpts from the Old English "Runic Poem". Despite this merely incidental use of runes, Tolkien placed the pages of this document in the front of a file containing nothing but manuscripts pertaining to runic alphabets, including later materials on the *Angerthas*. The "En3lazesip̃" is the earliest document in the file, with one entry therein explicitly dated 29 November 1918, soon after Tolkien's return to Oxford following the First World War.

The next two documents date from the period 1918–20, when Tolkien lived in Oxford and was on the staff of the *Oxford English Dictionary*. ER2 is a set of three tables of alphabets based on the Old English runes, two of which are for the representation of Modern English. ER3 is a sheet containing a runic alphabet of a type used in 13th century Scandinavia (with rune-names), as well as historical Gothic and Old English alphabets.

The Leeds period (1920–25) is represented by ER4, which contains a table of the "Gnomic Letters". The letters are not "runic" in shape, strictly speaking, but they are unlike either *tengwar* or *sarati*, and the distinction between block capitals, script capitals, and lower case letters is similar to what is found in other runic alphabets invented by Tolkien (cf. ER5–ER7 and the Alphabet of Dairon, VII 462–63). The inclusion of Noldorin words in the document shows this to be one of the earliest alphabets associated with the Elvish languages.

Probably from the same period are the tables of the "Gondolinic Runes". The table of the angular runic forms (ER5) has been published previously in *Mythlore* 69 (Summer 1992), p. 21, but the table of the script variety (ER6, which also includes some Noldorin words and names) appears here for the first time. The "Gondolinic Runes" are the earliest Elvish letters that are truly "runic" in form.

The last two documents in this collection date from no earlier than 1924, though they may be substantially later. Both depict adaptations of the Old English runes. ER7 gives a table of the “Runic” alphabet, in angular and script forms, along with writing samples from *Beowulf* and *The Wanderer* in Old English. ER8 contains a table of a runic alphabet modified for the representation of Modern English, with Modern English rune-names.

Symbols and Conventions.

In order to better understand the texts and the commentaries, the following editorial conventions should be noted:

- The phonetic symbols used in the commentaries agree in general with those used by Tolkien in the texts, which are explained below.
- Curly brackets { } represent deletions in the manuscripts, whereas square brackets [] indicate editorial additions. Where such brackets in a text are Tolkien’s own, this is noted in the commentary. All parentheses () appearing in the texts are Tolkien’s.
- In general, the runic characters presented in the texts are scanned directly from photocopies of the actual manuscripts, whereas the non-runic characters have for the sake of clarity been replaced by typed versions. In some instances, the scanned characters have had to be cleaned up digitally, as in those cases where the originals were smeared or struck through. In cases where deleted runic forms are not identifiable, the deletions have been given as they appear in the manuscripts. Where underlying runic forms are unmistakable, these have been reconstructed and placed within curly brackets. Deletions and their treatment within the individual documents are discussed fully in the commentaries following the texts.
- The macron has been used to mark the long vowels of Old English words in the commentaries, except where these are cited from specific editions of texts or dictionary entries that use either the acute accent or the circumflex, in which cases I have retained the diacritics used in the sources. Similarly, I have retained Tolkien’s variable employment of both the acute accent and the macron in the texts and in citations of forms from the texts. Consequently, the name of the Old English god corresponding to Óðinn and Mercury, for example, appears variously as *Wōden*, *Wóden*, and *Woden* in the commentary to ER1.

Phonetic Symbols Used by Tolkien.

The pronunciations given below are approximate and may vary according to the speaker.¹ The symbols given in brackets are those employed by the International Phonetic Association (IPA). These values do not necessarily apply to the letters used in ER2b, ER7a, and ER8, which have the values that they have in normal Modern English orthography. The values given for “Waldemars Runen” in ER3 are similarly orthographic, with pronunciations depending on the language to which the runes are applied. The pronunciations of the Old English letters in ER2c and the Noldorin transliterations in ER4 are covered in the following table, as are those of the phonetic symbols in ER2a, ER2c, and ER5. Symbol sequences not included in the table are clusters comprised of smaller phonetic units that are given in the table, such as *st* from *s* + *t*. Lower case forms are given in the table, though some of the texts make use of capitalized versions.

- a** Short open front unrounded vowel [a], as in Fr. *patte* ‘paw’, Ger. *Mann* ‘man’, and the Chicago pronunciation of the *o* in English *pot*; or short open back unrounded vowel [ɑ], as in Fr. *pâté* ‘pie’.
- ǣ** = æ in ER2a.

¹ *The Principles of the International Phonetic Association*, 1949, and Geoffrey K. Pullum and William A. Ladusaw, *Phonetic Symbol Guide*, 1986, have been invaluable resources in putting together these phonetic descriptions. Peter T. Daniels and William Bright (eds.), *The World’s Writing Systems*, 1996, *The Oxford English Dictionary*, 2nd ed., 1989, and Joseph Wright and Elizabeth Mary Wright, *Old English Grammar*, 3rd ed., 1925, have also been very useful.

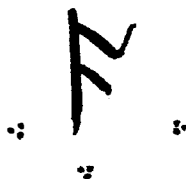
- ā, á** Long open front unrounded vowel [a:], as in Fr. *part* ‘part’, Ger. *mahnen* ‘to urge’, and the Boston pronunciation of Eng. *park*; or long open back unrounded vowel [ɑ:], as in Eng. *father* and Fr. *pâte* ‘paste’.
- ǣ** = **a** or **ā**.
- ai, aǵ** Diphthongal [ai], as in Eng. *mice*.
- au, auǵ** Diphthongal [au], as in Eng. *mouse*.
- o** Short, not quite fully open, central unrounded vowel [ɐ], as *a* in Eng. *sofa*.
- æ** Short, not quite fully open, front unrounded vowel [æ], as in Eng. *cat*.
- ǣ** Long, not quite fully open, front unrounded vowel [æ:], a lengthened version of the above.
- b** Voiced bilabial stop [b], as in Eng. *bat*.
- c** = **k** in ER2c, ER4, and ER5. In the first column of ER2c it represents orthographic Old English *c*, thus = **k** or **ċ** (q.v.).
- ċ** Represents Old English palatalized *c*, as in *cēosan* ‘to choose’, assumed by some scholars to have been pronounced like the fronted [k] of Eng. *kit* but by others to have been pronounced like the affricate [tʃ] (see **č**).
- č** Voiceless palato-alveolar affricate [tʃ], as *ch* in Eng. *chat*.
- cǵ** Represents the sound occurring in Old English *brycg* ‘bridge’, assumed by some scholars to have been pronounced like the fronted [g] of Eng. *give* but by others to have been pronounced like the affricate [dʒ] (see **dǵ**).
- ch** = **χ** (perhaps also **χ̃**) in ER4; = **č** in ER5.
- cw** Represents the Old English spelling of the cluster [kw], as in *cwic* ‘quick, alive’; see **kw**.
- d** Voiced dental or alveolar stop [d], as in Eng. *dog*.
- dǵ** Voiced palato-alveolar affricate [dʒ], as in Eng. *judge*.
- ð** Voiced interdental fricative [ð], as *th* in Eng. *that*. In ER2c it represents orthographic Old English *ð*, thus = **ð** or **þ**. The capitalized version is **Ð**.
- e** Short open-mid front unrounded vowel [ɛ] (see **ę**); as in Eng. *pet* and Ger. *Bett* ‘bed’; or short close-mid front unrounded vowel [e], as in Fr. *bébé* ‘baby’. In ER2a the value is specifically [ɛ].
- ĕ** Used in ER2c to represent Old English short *e*, pronounced as **ę**.
- ē, é** Long open-mid front unrounded vowel [ɛ:] (see **ę**); or long close-mid front unrounded vowel [e:], as in Ger. *Beet* ‘(flower)bed’. In ER2a the value is specifically [ɛ:].
- ę** Short open-mid front unrounded vowel [ɛ], as in Eng. *pet* and Ger. *Bett* ‘bed’.
- ē** Long open-mid front unrounded vowel [ɛ:], as in Fr. *bête* ‘beast’ and Ger. *wählen* ‘to choose’.
- ea** Represents Old English *ea* in ER2c, presumably pronounced [æa], as in *eahta* ‘eight’.
- ei, eǵ** Diphthongal [ei], as in Eng. *day*.
- eo** Represents Old English *eo* in ER2c, pronounced [ɛɔ], as in *heorte* ‘heart’.
- eu** Used in ER2a with the value [ju:], as in the English pronunciation of *Europe*.
- ə** Short mid central unrounded vowel [ə], as *a* in Eng. *above*.
- əu** Diphthongal [ou] (more accurately [əu]), as in Eng. *boat*.
- f** Voiceless labiodental fricative [f], as in Eng. *fish*. In ER2c, where it represents Old English orthographic *f*, it also = **v** medially between voiced sounds.
- g** Voiced velar (or advanced velar) stop [g], as in Eng. *go* and *give*.
- ǵ** In ER2c used to represent the sound occurring in Old English *hengest* ‘stallion’, assumed by some scholars to have been pronounced like the fronted [g] of Eng. *finger* but by others to have been pronounced like the affricate [dʒ] (see **dǵ**).
- ǵ** = **dǵ**.

- h** Voiceless glottal fricative or approximant [h], as in Eng. *hot*. In ER2a, ER2c, and ER4, it can also have the value of χ or $\hat{\chi}$.
- hw** Voiceless rounded labiovelar approximant or fricative [ɰ] or the cluster [hw], as in Eng. *which*, as pronounced by speakers who distinguish it from *witch*.
- hv** = **hw**.
- i** Short semi-close front unrounded vowel [ɪ], as in Eng. *pit*; or short close front unrounded vowel [i], as in Fr. *si* ‘if’.
- ī, í** Long close front unrounded vowel [i:], as in Eng. *bee*. It could also theoretically represent a long semi-close front unrounded vowel [ɪ:].
- ĩ** = **i** or **ī**.
- ie** Represents Old English *ie* in ER2c, pronounced [iɛ], as in *giest* ‘guest’.
- io** Represents Old English *io* in ER2c, pronounced [ɪɔ], as in *liornian* ‘to learn’.
- ȝ** The vowel [ɪ] or [i] in a consonantal function, especially in a diphthong such as [eɪ] in Eng. *day*. Its pronunciation is essentially identical to that of the voiced palatal approximant [j], the *y* in Eng. *yes*.
- ȝú** = **eu**.
- j** = **ȝ** in ER2a and ER2c; = both **ȝ** and **dž** in ER5.
- k** Voiceless velar (or advanced velar) stop [k], as in Eng. *cot* and *kit*.
- kw** Cluster [kw] (or [kʷ]), as the *qu* in Eng. *quick*.
- l** Voiced alveolar lateral approximant [l], as in Eng. *live*.
- lh** Presumably represents a voiceless alveolar lateral approximant [ɬ] (or fricative [ɬ]), as in Welsh *llyfr* ‘book’.
- m** Voiced bilabial nasal [m], as in Eng. *mat*.
- mh** Presumably represents a voiceless bilabial nasal [m̥]; the voiceless counterpart of **m**. This is not the same sound as that represented by **mh** in Appendix E (*The Return of the King*, p. 404), which is a “spirant *m* (or nasal *v*)”, i.e., [β] or [v̥].
- n** Voiced dental or alveolar nasal [n], as in Eng. *no*.
- ng** Orthographic representation of the voiced velar nasal [ŋ]; see **ŋ**.
- ŋ** Voiced velar nasal [ŋ], as *ng* in Eng. *ring*.
- ŋh** Voiceless velar nasal [ŋ̥]; the voiceless counterpart of **ŋ**.
- o** Short open-mid back rounded vowel [ɔ] (see **q**), or short close-mid back rounded vowel [o], as in Fr. *eau* ‘water’. In ER2a the value is specifically [ɔ].
- ō, ó** Long open-mid back rounded vowel [ɔ:] (see **q̄**), or long close-mid back rounded vowel [o:], as in Fr. *dôme* ‘dome’ and Ger. *Sohn* ‘son’. In ER2a the value is specifically [ɔ:].
- ō̇** = **o** or **ō**.
- q** Short open-mid back rounded vowel [ɔ], as in Fr. *pomme* ‘apple’, Ger. *Sonne* ‘sun’, and the Scottish pronunciation of Eng. *pot*; or short open back rounded vowel [ɒ], as in the British “Received Pronunciation” of Eng. *pot*.
- q̄** Long open-mid back rounded vowel [ɔ:], as in Eng. *corn*.
- oi** Diphthongal [ɔɪ], as in Eng. *boy*.
- ou** = **əu**.
- œ** Short open-mid front rounded vowel [œ], as in Fr. *bœuf* ‘ox’ and Ger. *Götter* ‘gods’; or short close-mid front rounded vowel [ø], as in Fr. *feu* ‘fire’ and Ger. *Ökonomie* ‘economy’.
- œ̇** Long open-mid front rounded vowel [œ:], as in Fr. *sœur* ‘sister’; or short close-mid front rounded vowel [ø:], as in Fr. *meule* ‘millstone’ and Ger. *Goethe*.
- œ̇̇** = **œ** or **œ̇**.

- p** Voiceless bilabial stop [p], as in Eng. *pat*.
- þ** Voiceless interdental fricative [θ], as *th* in Eng. *thin*. In ER2c it represents orthographic Old English *þ*, thus = **þ** or **ð**.
- q** = **kw**.
- r** Represents a variety of *r*-sounds that vary according to dialect and phonetic environment, such as the voiced apico-alveolar trill [r], as in Scottish English and in Span. *perro* ‘dog’; the voiced alveolar flap [ɾ], as in Span. *pero* ‘but’; and the voiced alveolar frictionless continuant [ɹ], as used in most American varieties of English. In ER2a a different rune is used for [ɹ]; see **ɹ**.
- rh** Presumably represents the voiceless counterpart of **r** ([ɹ] etc.), as in Welsh *rhan* ‘part’.
- ɹ** Voiced alveolar frictionless continuant [ɹ], the pronunciation of *r* used in most American varieties of English.
- s** Voiceless alveolar central fricative [s], as in Eng. *so*.
- sc** Represents Old English *sc*, assumed by many scholars to have been pronounced [ʃ] (see **š**) in a palatal environment, as in *sceal* ‘shall’; it was otherwise pronounced as **s** + **k**.
- š** Voiceless palato-alveolar fricative [ʃ], as *sh* in Eng. *show*.
- t** Voiceless dental or alveolar stop [t], as in Eng. *toe*.
- tš** = **č**.
- u** Short semi-close back rounded vowel [ʊ], as in Eng. *put*; or short close back rounded vowel [u], as in Fr. *doux* ‘sweet’ and Ger. *kulant* ‘obliging’.
- ū, ú** Long close back rounded vowel [u:], as in Eng. *boot*. It could also theoretically represent a long semi-close back rounded vowel [ʊ:].
- ũ** = **u** or **ū**.
- u̯** The vowel [ʊ] or [u] in a consonantal function, especially in a diphthong such as [au] in Eng. *house*. Its pronunciation is essentially identical to that of the voiced rounded labiovelar approximant [w], as in Eng. *we*.
- v** Voiced labiodental fricative [v], as in Eng. *veil*.
- w** Voiced rounded labiovelar approximant [w], as in Eng. *wail*.
- x** Cluster [ks], as in Eng. *ox*.
- χ** Voiceless velar fricative [x], as in Ger. *Bach* ‘stream’ and Scottish *loch*. In ER2a it may also have the value [ç] in palatal environments; see **χ̂**.
- χ̂** Voiceless palatal fricative [ç], as in Ger. *ich* ‘I’.
- y** Short semi-close front rounded vowel [ɻ], as in Ger. *Müller* ‘miller’; or short close front rounded vowel [y], as in Fr. *cru* ‘raw’.
- ȳ, ý** Long close front rounded vowel [y:], as in Fr. *littérature* ‘literature’ and Ger. *grün* ‘green’. It could also theoretically represent a long semi-close front rounded vowel [ɻ:].
- ȳ̆** = **y** or **ȳ**.
- z** Voiced alveolar central fricative [z], as in Eng. *zoo*.
- ž** Voiced palato-alveolar fricative [ʒ], as *si* in Eng. *vision*.
- 3** Voiced velar fricative [ɣ], as *g* in the North German pronunciation of *sagen* ‘to say’ and in Span. *hago* ‘I make’. In the first column of ER2c, this represents intervocalic Old English *g*, which in palatal environments has the value [j] or [ɟ], like the *y* in Eng. *yes*. Tolkien does not use **3** with its IPA value, for which see **ž** above.
- ʰ** Voiceless glottal fricative or approximant [h], as in Eng. *hot*.

ER1 En3lazesíp

[ER1a: First page]



En3lazesíp

Notes of words of Interest

place names
hints of legends
etc.
etc.
v

Making an Old English
Common-place
book

That which is evidenced and that
which is reconstruct[ed] or purely F
is marked. Evidenced by ✱
Other by F

[ER1b: Second page]

Synod of Greatley. 3réatanléag.

Æpelstán cyning, Wulfhelm ærcebiscop.

Wóden (Wóðnes Wóðne) loosely identified with Mercurius.

⟨ON. Óðinn, OHG. Wuotan, OLG. Wodan.⟩

hé árest sette bókstafas. see Exon. 341. 28.

Gen. Ex. 133.

Leechdoms. iii. 34. 23.

wódeningas sons of Wóden

F lagu. ✱

F byð leodum langsum zepuht zif hí sculun néþan
on nacan tealtum and hí sáýþa swýðe brézap and se
brimhengest bríðles ne zýmþ.

* íor.

✻

* byð éafíxa [sum] and ðéah á brúceþ fódres on faldan.

Y eolc or rather eolhes?

✻

Y (eolhes) secg eard hæfþ oftust on fenne wexeþ on wætere.

I ís.

I byð oferceald unzemetum slidor zlisnaþ zlæshlúttur zimmum zelícust.

Runic Poem. Kemble
p. 341. (the poem is in
Kluge, *Angels[ächsisches] Lesebuch.*)

[ER1c: Third page]

wilincel = **wielincel* young (Celtic) slave, cp. *þéowincel*

wæterbucca

} a water insect

wætergát

hicemáse tomtit, blue titmouse, titmouse

colmáse coaltit

máse tit(mouse)

wrænna, wrenna

wærna, werna } wren

wrenne f.

gársecg ocean

wórhana pheasant

mórhana

wórhenn

✻ **eolhsand** amber, cp. ἤλεκτρον ?

clifwyrt foxglove

foxes clófa (glófa) ?

wudurofe (rife) woodruff

[ER1d: Fourth page]

Watling Street. See other end of book.

[T]he Wætlingas were sons of King Watol (or Watla). The son of King Ír, ancient lord of the Íras, was a man named Íring; and built a road for King Watol through his lands in seven years, but being angered by his arrogance, the Wætlingas who had befriended the Gnomes of Péac wagered they would build a better in three years.

King Ír is leagued with the wild orcs of Íwerin and at his son's request he sends all kinds of secret evils to hinder the Wætlingas.

When the three years draws [*sic*] near to an end, despairing of his wager he slays them treacherously.

[W]óden (Manweg) allows him to build a road paved with dust of stars across the heavens parallel to Íringesweg.

[T]his road in heaven is called: Watling Street but Íringesweg [a]lso; that his name shall not fade.

not yet used 29/xi/18.

Romans

The slayers and faders of the fairies.

Wéland (Smith)

✧ Eriol asks innocently is not Aule him that we call Wéland and they (Rúmil?) laughing says no and tells of Velindo or Gwilion the fay — one of Aule's folk who was sent by Aule into the world to fetch at his need some of the good heavy red gold of the dwarves.

There his pride swelled by reason of the amazement of men and dwarves at his skill; and he never returned to Aule but set up on his own — and was once famous far and wide but with the fading of the fairies his power has waned.

He was not wicked but very vain — Eriol touches on the Böðvildr legend and Rúmil says that if it is true it shows the vanity of Wéland (Niðhad must be a dwarf king).

[ER1e: Fifth page]

Wallerwente the Celtic folk of Cumbria.

Wæ3nes þísl{a} Wain-axle, the name of a constellation, Great Bear.

West-dæ1 Hesperie.

Westwegas ✧ the regions of the setting sun.

✧ the Occident, westward regions.

Wæ3en. — see uses in other Germ[anic] Lang[uage]s (especially Mod[ern] Fris[ian] = north). Charles' Wain etc. etc.

✧ *westmest an íglond lizþ út on 3ársecg.*

3ársecg the ocean

✧ the Great Seas before the Magic Isles.

[ER1f: Sixth and seventh pages]

A Story {from} of the wars
of {?Melko} and {?fairies}

{How} {How Weyland — a f}
{Weyland = Feanor, or}
{Feanor or}
Weyland = Feanor
Wade = Earendel

Welund

Weyland captured by {Melko} Niðad
King of the {Orcs} Niaroth

How Beaduhilde, a fair maiden {of the (daughter of —, King of —)} his daughter {was in Melko's durance} How *Wélund* forged wings and slew {Melko's} N[iðad]'s {?sons} {captain of orcs} and how he {made love to} came upon Beaduhilde in the garden and made love to her and fled with her but dropped her in a wood and could not find her — {Lament of *Wélund* for Beaduhilde} How B[eaduhilde] forgave W[élund] and despite Niðad's wrath obtains a blessing upon her son.

[ER1g: Eighth page]

Cockayne. *Narratiuncula*. 25/18

Óper ðara is wæpned cynnes, sunnan trio, óper wifcynnes, ðæt mónan trio.

Commentary on ER1

General remarks: Pages ER1a–e were written on four sheets of ruled paper, measuring 6 1/2 x 8 15/16 inches, cut out of a bound notebook, with ER1c written on the verso of ER1b. These pages are clearly contemporary with the Lost Tales, and ER1d even bears an explicit date of 29 November 1918. Pages ER1f–g were written on two sheets of paper, measuring 4 1/4 x 6 3/4 inches, of the type used for *Oxford English Dictionary* slips; the verso of ER1f includes a citation from Sweet's *Anglo-Saxon Reader* (not in Tolkien's handwriting), defining the word *supan* 'from the south'. These would presumably date from the period when Tolkien was working on the *OED* staff, from his return to Oxford in November 1918 until the spring of 1920.² The high incidence of Old English words and names beginning with *w* in these notes is worthy of mention, since Tolkien's work for the *OED* involved researching etymologies for words beginning with that letter.

The variation between *g* and *ȝ* in the Old English portions of the text is present in Tolkien's manuscript. Both symbols represent the same letter of the Old English alphabet, usually given as *g* in printed texts but more closely resembling *ȝ* in its manuscript form. This variation does not necessarily indicate differences in pronunciation.

ER1a: The rune appearing on this page (𐌆) is *āc*, the Old English *a*-rune. Tolkien appears to be using it to mark his own special applications of Old English elements to his own mythology. The rune probably stands for *Angle* 'the Angles, the English' or some derivative thereof, though this begs the question of why it is used to indicate the purely Tolkienian material. It most likely does not represent *Ælfwine*, since this name should be spelt with the rune *æsc* (𐌺). Curiously, the symbol that Tolkien actually uses on the following pages has a strange, non-runic shape. It is also odd that he uses a multi-rayed star to indicate "evidenced" elements, since an asterisk is normally used to mark reconstructions. *Enȝlaȝesīþ* is Old English for 'company, companion, or warrior of the Angles (or English)'.

ER1b: *3réatanléag* is the Old English form of *Greatley*, a village in the vicinity of Andover, in Hampshire. The usual modern spelling is *Grateley*,³ though Bosworth and Toller, like Tolkien, use the etymologically more accurate *Greatley*.⁴ The "Synod of Greatley" (*synop æt Greatanleage*) was an assembly of nobles and royal councillors, led by King Æthelstan (*Æpelstán cyning*, 925–941 A.D.) and Wulfhelm, Archbishop of Canterbury (*Wulfhelm ærcebiscop*, 925–942 A.D.).⁵ The assembly promulgated a series of laws, primarily concerned with the administration of justice but also establishing a unified currency for England.⁶ Tolkien's reason for noting it here is unclear; the only legislation enacted by this assembly that has even a remote connection to Germanic myths and legends involves capital punishment for acts of witchcraft resulting in death.

Wóden (genitive *Wóðnes*, dative *Wóðne*) is the Old English name of the Germanic god most closely associated with the runes and credited with their invention, identified with Hermes/Mercury (cf. Wednesday for *dies Mercurii*).⁷ The abbreviations accompanying the cognate forms of his

² Humphrey Carpenter. *Tolkien: A Biography*, Boston: Houghton Mifflin, 1977, pp. 98 and 102.

³ Thus in Eilert Ekwall, *The Concise Oxford Dictionary of English Place-Names*, 2nd ed., Oxford: Clarendon Press, 1940, p. 193, as well as on various official local websites.

⁴ Joseph Bosworth and T. Northcote Toller, *An Anglo-Saxon Dictionary*, Oxford: Clarendon Press, 1882, p. 488, s.v. *Greātan leag*.

⁵ The dates given are according to the Parker MS. of the Anglo-Saxon Chronicle; see *Two of the Saxon Chronicles Parallel*, ed. Charles Plummer and John Earle, Oxford: Clarendon Press, 1892–99, vol. I, pp. 104 and 110. The year in which the Synod convened is not recorded.

⁶ The Old English text of these laws appears (with translation) in *The Laws of the Earliest English Kings*, ed. and trans. F. L. Attenborough, Cambridge: University Press, 1922, pp. 126–43.

⁷ In the Icelandic *Hávamál*, Óðinn (Woden's Norse counterpart) tells how he hanged himself on the World Ash to obtain the wisdom of the runes. See *Edda: Die Lieder des Codex Regius nebst verwandten Denkmälern*, ed. Gustav Neckel, 4th ed. by Hans Kuhn, Heidelberg: Carl Winter, 1962, vol. I, pp. 40–41. A translation appears in *The Poetic Edda*, trans. Lee M. Hollander, 2nd ed., Austin: University of Texas Press, 1962, pp. 36–37. The association

name stand for Old Norse, Old High German, and Old Low German respectively. Connected with Woden's runic associations is the Old English sentence, *hé ærest sette bôcstafas* 'he first created letters'. This is apparently a paraphrase of a quotation from *Solomon and Saturn: Saga mê hwâ ærost bôcstafas sette. Ic ðê secge, Mercurius se gygand.* 'Say to me who first created letters. I say to thee, Mercury the giant.' This is cited in Bosworth and Toller, s.v. *Wôden*, with the statement: "The name is of rare occurrence in the literature," following which are the three references listed by Tolkien. "Exon. 341. 28" is a page and line reference to *Wôden worhte weós, wuldor alwalda* 'Woden wrought idols, the almighty [wrought] glory' in Thorpe's edition of the Exeter Book.⁸ "Gen. Ex. 133" is Tolkien's misinterpretation of Bosworth and Toller's citation of "Gn. Ex. 133," which is the same line of poetry as that cited above, namely line 133 of the "Versus Gnomici" (or "Maxims I") of the Exeter Book.⁹ "Leechdoms. iii. 34. 23" is a reference by volume, page, and line to a passage in Thomas Oswald Cockayne's edition of *Leechdoms, Wortcunning and Starcraft of Early England: Wyrn com snîcan, tôslât hê man; ðâ genam Wôden viiii. wuldortânas, slôh ðâ ða næddran, ðæt heó on viiii tôfleáh.* 'A worm sneaking came / To slay and to slaughter; / Then took up Woden / Nine wondrous twigs, / He smote then the nadder / Till it flew in nine bits.'¹⁰

The quotations given with the runes *lagu*, *íor*, *eolc*, and *ís* are taken from the Old English "Runic Poem". Dickins translates these lines as follows:

L. (the ocean) seems interminable to men, if they venture on the rolling bark and the waves of the sea terrify them and the courser of the deep heed not its bridle.

IO. (?) is a river fish and yet it always feeds on land...

Z. (the ?-sedge) is mostly to be found in a marsh; it grows in the water...

I. (ice) is very cold and immeasurably slippery; it glistens as clear as glass and most like to gems...¹¹

of this god with the creation of writing can also be seen in the equation of Hermes with Thoth, who was credited with the invention of the Egyptian hieroglyphs.

⁸ *Codex Exoniensis*, ed. Benjamin Thorpe, London: Society of Antiquaries of London, 1842. The reference is given in Bosworth and Toller as "Exon. Th. 341, 28."

⁹ *Bibliothek der angelsächsischen Poesie in kritisch bearbeiteten Texten und mit vollständigem Glossar, Zweiter Band, Text II*, ed. C. W. M. Grein, Goettingen: Georg H. Wigand, 1858, p. 343. The line is numbered 132 in the now standard ASPR edition: *The Exeter Book*, ed. George Philip Krapp and Elliott Van Kirk Dobbie, New York: Columbia University Press, 1936, p. 161.

¹⁰ *Rerum Britannicarum medii aevi scriptores*, no. 35, London: Longman, 1864–66, 3 volumes. The text is presented here as it appears in Bosworth and Toller; Cockayne's edition makes use of a special Anglo-Saxon typeface and does not supply diacritics. The translation is Cockayne's.

¹¹ *Runic and Heroic Poems of the Old Teutonic Peoples*, ed. Bruce Dickins, Cambridge: University Press, 1915, pp. 12–23. The name of the rune given by Tolkien as *eolc* is uncertain. Hickes's 1705 edition is our sole source for the text of the poem, the manuscript having been destroyed by fire in 1731. Hickes gives the beginning of the verse as *eolhx seccard*, which Dickins interprets as *Eolh-secg eard* and Tolkien as *eolhes secg eard*, in which *eolh(es) secg* apparently has the literal meaning 'elk(s) sedge', assumed to be some species of rush. Regarding the rune's value, Dickins writes, "This letter, originally z (which disappeared finally, and became *r* elsewhere in A[nglo-] S[axon]), is a fossil found only in Runic alphabets" (p. 17, n. 41).

Tolkien's own translations of the verses for *ís* and *lagu* can be found on a page of his later lecture notes (MS Tolkien A 30/1, folio 78r, in the Bodleian Library):

Ice is more than cold, immoderately slippery,
glistening glass-lucent like gleaming gems,
floor made by frost fair to look upon.
Water to mortals wearisome seemeth,
if they must adventure in vessel unsteady,
and the sea-billows sore dismay them,
and the horse on the waves heeds not the bridle.

“Kemble p. 341” is a reference to J. M. Kemble’s edition of the poem in “On Anglo-Saxon Runes”, *Archaeologia*, no. 28 (1840), pp. 339–45. “Kluge, *Angels. Lesebuch*” is a reference to Friedrich Kluge’s *Angelsächsisches Lesebuch*. The most recent edition of this work at the time of Tolkien’s writing was the *Vierte Auflage* (Halle: Max Niemeyer, 1915). The “Runic Poem” (*Runenlied*) appears on pp. 138–40. The brackets around *sum* in the line on *íor* are Tolkien’s.

ER1c: Most of the words on this page are attested in Old English and listed in Bosworth and Toller.¹² The hypothetical, reconstructed form **wielincel* does not appear in Bosworth and Toller, though Clark Hall and Meritt do give this word in the form *wielincel*.¹³ The word *mórhana* does not appear in the dictionaries. It would appear to be an unrecorded Old English word for ‘moor-cock, male red grouse’; according to the *Oxford English Dictionary* (OED), the words *moor-cock* and *moor-hen* are not attested before the 14th century. *Wórhenn* is a feminine form corresponding to the masculine *wórhana*, but by way of definition Bosworth and Toller state only that it was used to gloss *cracinus*. The word *ἤλεκτρον* is an error for *ἡλεκτρον*, Greek for ‘amber’. Regarding the queried *foxes clôfa* (*glôfa*), Bosworth and Toller note *foxes clôfa* as a manuscript reading in the entry for *foxes glôfa*. Though the word is glossed there as ‘foxglove (*Digitalis purpurea*)’, a note by Cockayne is also given, which states that the plant depicted in the manuscript is “not an English plant, and certainly not foxglove.”

ER1d: In the entry for *Watling Street*, “in seven years” and the “not” before “fade” are insertions, “Elves” is written above “Gnomes”, and “dust of stars” replaces “stars”. The letters in brackets were cut off when the page was removed from the notebook. Bosworth and Toller gloss *Watling Street* (Old English *Wætlinga-stræt*) as ‘the Roman road running from Dover ... to Chester’, adding that “Florence of Worcester, in his Chronicle under the year 1013, gives a mythical explanation of the word, that it was the road which the sons of King Weatla made across England” and that “In later English the word was applied to the Milky Way”. Tolkien later wrote of the OED definition of *Watling Street*:

Beyond the O[ld] E[nglish] *Wæclinga stræt* (the *c* not the *t* forms are here held the correct early ones, at least in the name of the Roman road) it does not seem possible to go, nor does it appear doubtful that the interesting sense ‘Milky Way’ that first appears in M[iddle] E[nglish] is an application of the same name; but it seems to the present writer that the usual assumption, apparently also made in the Dictionary, that it is a secondary application is not so certain, in spite of its later record and of such apparent parallels as the widespread European name of the galaxy, the Way of St. James (the pilgrims’ road to Compostella). *Ermine Street*, another Roman road name, is not recorded at all until M[iddle] E[nglish], but it is at least noteworthy that it corresponds to the German *Irminstrasse* = Milky Way. This, coupled with the fact that *Vatlant Streit*, if we are to credit the author of the *Complaynt of Scotland* and Gavin Douglas, was a name given to the Milky Way by Scottish sailors, unlikely to draw their descriptions from the land-traffic on the North-West route away south in England, suggests that we have here an old mythological term that was first applied to the *eald enta geweorc* after the English invasion. Its original sense is probably lost for ever.¹⁴

Of the other names in Tolkien’s myth of *Watling Street*, *Iringes weg* ‘Milky Way’ and *Íras* ‘the Irish’ are attested in Old English, and *Íwerin* is a Qenya name for Ireland.¹⁵ *Péac* (or *Péaclond*) is the Old English name of the Peak, a hilly district in northwestern Derbyshire. Tolkien’s use of this region as a fairy abode is appropriate, since the OED (s.v. *Peak*) notes that “*Péac* may have been a

¹² See the entries for *wilincel*, *beówincel* ‘A young slave, a slave’, *wæter-bucca*, *wæter-gât*, *hice-mâse*, *côl-mâse*, *mâse*, *wrænna*, *wrenna*, *werna*, *gâr-secg*, *wôr-hana*, *wôr-hen[n]*, *eolh-sand*, *clif-wyrt*, *foxes glôfa*, and *wudu-rofe*, *-rife*. The forms *wærna* and *wrenne* do not appear as headwords, though they are listed as variant spellings in the entry for *wrenna*.

¹³ John R. Clark Hall, *A Concise Anglo-Saxon Dictionary*, 4th ed. with a supplement by Herbert D. Meritt, Cambridge: University Press, 1970, p. 407.

¹⁴ *The Year’s Work in English Studies*, no. 4 (1923), pp. 21–22.

¹⁵ II 344 s.v. *Íwerin* and the Gnomish Lexicon s.v. *Aivrin*.

name for a demon ... cognate with OE. *Púca*, PUCK." On the identification of Manweg (Manwë) with Woden, see also II 290.

With regard to the Romans being "slayers and faders of the fairies," see II 294, 304, 306, 309, 314–15, and 330.

Wéland is the Old English name of Wayland, a figure in Germanic legend known for his skill as a smith (Old Norse *Völundr*, Old High German *Wielant*). The "Böðvildr legend" to which Tolkien refers is told in the Old Norse Eddic poem *Völundarkviða* and the Old English *Dēor*.¹⁶ See also Tolkien's adaptation of the legend in ER1f and the commentary below.

ER1e: The Old English words given on this page are all attested, though the definitions marked with the runic symbol are Tolkien's special mythological applications.¹⁷ The quote, meaning 'In the furthest west an island lies out on the ocean', is from the Old English metrical versions of the verses in Boethius, 16, 11b–12.¹⁸

ER1f: These notes were roughly written in pencil with numerous deletions, which have been placed within curly brackets in the edited text. Most of the deletions appear to have been made in the course of writing. The line used to delete "made love to" actually only strikes through "made", but Tolkien's intent is clear. The phrases "his daughter", "N[iðad]'s", and "came upon" are insertions. The queried words "Melko", "fairies", and "sons" are unclear in the manuscript, but context makes these readings almost certain. The last six words of the text were written on the verso.

Whereas Wayland (OE *Wēland*, ON *Völundr*) is identified with "Velindo or Gwilion the fay" in ER1d, he is here equated with Feanor, likewise famed for his smithcraft. On the legends concerning Wade (whose boat was named *Guingelot*) and his connection with Tolkien's Earendel (whose ship was named *Wingilot*), see III 142–44. The names *Niðad* (*Niðhad*) and *Beaduhilde* (*Beadohilde*) appear in the Old English poem *Dēor*, and they are cognate with *Niðaðr* and *Böðvildr* in the Old Norse Eddic poem *Völundarkviða* (see note 16). *Niaroth* as the name of the people ruled by *Niðad* is clearly connected with the Eddic description of *Niðaðr* as *Njára dróttinn* 'king of the *Njárar*' (an unidentifiable people); the final element appears to be Gnomish *hoth* 'folk, people'.

In *Völundarkviða*, *Völundr* is taken prisoner by *Niðaðr* and forced to do smithwork for him. *Völundr* kills *Niðaðr*'s sons and sends drinking vessels made from their skulls to *Niðaðr*, beads made from their eyes to his queen, and brooches made from their teeth to the king's daughter *Böðvildr*. He then puts *Böðvildr* to sleep with drink, and using wings he has fashioned for himself, he carries her off to an island, where he rapes and impregnates her. *Völundr* returns to *Niðaðr* to inform him of his acts of vengeance, and after *Völundr* flies away, the king calls in *Böðvildr*, who confirms the tale.

ER1g: "Cockayne. *Narratiuncula*. 25/18" is a reference to *Narratiuncula anglice conscripta*, edited by Thomas Oswald Cockayne (London: Smith, 1861). The passage translates as: 'One of them is of the male sex, the tree of the sun, the other of female sex, the tree of the moon.' It is noteworthy that the genders of these trees are the reverse of those that Tolkien later assigned to the Two Trees of Valinor.¹⁹

¹⁶ *Völundarkviða* can be found in the Neckel/Kuhn edition of *Edda*, vol. I, pp. 116–23. *Dēor* can be found in the Krapp and Dobbie edition of *The Exeter Book*, pp. 178–79. English translations of *Völundarkviða* and the relevant portion of *Dēor* appear in Hollander's translation of *The Poetic Edda*, pp. 159–67.

¹⁷ See Bosworth and Toller, s.v. *Waller-wente*, *wægn* (entry includes *Wænes þísl*), *west-dæl*, *west-wegas*, and *gār-secg*.

¹⁸ See *The Paris Psalter and the Meters of Boethius*, ed. George Philip Krapp, New York: Columbia University Press, 1932, p. 174.

¹⁹ The earliest reference to Silpion/Telperion as "he" and Laurelin as "she" appears on a replacement page in the 1930 *Quenta* (IV 81–2).

ER2 Tables of New English and Normalized Old English Runes

[ER2a: First page]

(1) New English Runes
all can be reversed but *not* inverted

∴






ǣ (æ)	ᚦ	o (=q)	ᚠ
ā (ā)	ᚦ	ō (=q̄)	ᚠ
ai (aī)	ᚦ	oi	ᚠ
au (au)	ᚦ	ou (=əu)	ᚦ ᚦ
b	ᚦ	p	ᚦ {ᚦ} ᚦ
d	ᚦ ᚦ	[q (=kw)]	ᚦ ᚦ
ð	ᚦ {ᚦ}	r	ᚦ
e (=e)	ᚦ	s	ᚦ or ᚦ ss always ᚦ
ē (=ē)	ᚦ	š	ᚦ ᚦ
ei (eī)	ᚦ	t	ᚦ
eu (iú)	ᚦ	þ	ᚦ
f	ᚦ	u	ᚦ ᚦ
g	ᚦ	ū	{A} ᚦ {I} A
ǵ (dž)	ᚦ ᚦ	v	ᚦ ᚦ ᚦ
h (=ʰ, ɣ)	ᚦ ᚦ ᚦ	w	ᚦ
i	ᚦ	hw (=ho)	ᚦ
ī	ᚦ	[x	ᚦ or ᚦ]
j (=j)	ᚦ {ᚦ} (ᚦ)	z	ᚦ
k	ᚦ	ž	{ᚦ} ᚦ
č (=tš)	ᚦ	ə (=ə, ɒ)	ᚦ
l	ᚦ	[st {ᚦ st ᚦ ᚦ} k]	
m	ᚦ	y	ᚦ ᚦ
n	ᚦ ᚦ	æ	ᚦ ᚦ
ng (=ŋ)	ᚦ		






[Written in right margin:]






YXIRAHIRAIRITIRIVIT






[ER2b: Second page]

(2) tradit[ional] spelling

A			
B		bb	
C		cc	
CH			
D		dd	 or 
E		ee	
F		ff	
G		gg	
GH			
H			
I			
J			
K		ck	
L		ll	
M		mm	
N		nn	
NG			
O		oo	
P		pp	
PH	use f or		
QU			
R		rr	
S		ss	
SH			
T		tt	 or 
TH			
U			
V			
W			
X			
Y			
Z			













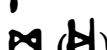



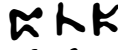















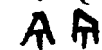

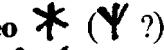


[ER2c: Third page]

(3)

OE Runes

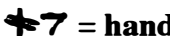
Ǻ 
 Æ 
 B 
 C  (<)
 D 
 Ð = Þ q.v.
 Ē 
 F 
 G {X} 
 3 
 H  (H)
 Ĩ 
 L 
 M  (H)
 N 
 NG 
 Ō 
 P 
 CW 
 R 
 S 
 ST 
 T 
 Þ 

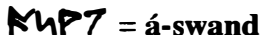
normalised

Ū 
 W 
 X  { * } ?
 ie 
 (ie) ē 
 io/eo  (Ψ ?)
 ea 
 HW 

7 and

also I use it for **and**
ond end in words as

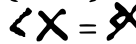
 = hand


 = á-swand

also I use of the foll. dist.



< { ʰ ʳ } = ċ


ʰ ʳ { < ? } = c

< X =  = cġ or ġ after ng

+  = etym. j ɹ

X = [etym.] ʒ

 = ē  = æ

 = ie or use é ý

also often Ψ = sc

Commentary on ER2

ER2a: This page is written on a slip of paper, measuring 4 3/8 x 6 1/2 inches, cut from a proof-sheet of the *Oxford English Dictionary* with portions of the entries for “superfice” and “superficial” printed on the verso. Use of this paper indicates a date after November 1918 but probably before the summer of 1920.

The alphabet presented here is based on the Old English runic alphabet, but with a number of additional runes invented by Tolkien. It is designed for the phonetic representation of Modern English, but contains signs for a few non-English sounds (ȝ, y, œ). The meaning of the entry for **h** is that the first rune has the value *h* and the second has the value *h*.²⁰ Reconstructions of the deleted runes for **j** and **st** are uncertain.

The line of text in the right margin reads: **ȝon.ronæld.rūil[.]tolkīn** *John Ronald Reuel Tolkien*.

ER2b: This page is written on a slip of paper, measuring 4 3/8 x 6 1/2 inches, cut from a proof-sheet of the *Oxford English Dictionary* with portions of the entries for “stock-keeper” and “stock-lock” and the full entry for “stockless” printed on the verso.

Like the one on ER2a, the alphabet presented here is based on the Old English runic alphabet, but with a number of additional runes invented by Tolkien. It is designed for the representation of the normal orthography of Modern English. The second and third runes for **e** were actually inserted above the first in the manuscript. The reconstructions of the first deleted rune for **v** and the second deleted rune for **x** are uncertain. The lines of text at the bottom read: **edith.tolkien** (Tolkien’s wife), **ronald.reuel**, and **john.francis** (their eldest son).

ER2c: This page is written on a slip of paper, measuring 4 3/8 x 6 1/2 inches, cut from a proof-sheet of the *Oxford English Dictionary* with a portion of the entry for “stole (*sb.*)” printed on the verso.

The alphabet is an adaptation of the Old English runic alphabet, to be used for the representation of Old English. Most of the symbols expressing the runes’ values can be found in normalized Old English texts (cf. the list in the Introduction). An unidentifiable letter was deleted before **T**. The second deleted rune for **c** in the right column is too thoroughly obscured to reconstruct, though it appears to have been some modification of **ċ**. The abbreviation “foll. dist.” stands for “following distinctions” and “etym.” for “etymological”.

The verso of this sheet contains the smeared Rúmilian characters mentioned in the introduction to the Rúmilian corpus.²¹ Also written on the verso is the following, though it does not appear to be in Tolkien’s handwriting:

gn	kk
kn	kk
kn	kn
gn	{gn} kn.

²⁰ See list of “Phonetic Symbols Used by Tolkien” in the Introduction for explanations of these and other symbols on this page.

²¹ *Parma Eldalamberon*, no. 13, p. 6, note 6.

ER3 Table of “Waldemars Runen” and Gothic and Old English Letters

<u>Waldemars Runen</u>			from Junius	
			Goth.	OE
A	Aar	A		
B	Biarkan	B	A	A
I	Knesol	C	B	B
þ	Duss	D	C	C
ƿ	Stungen Jis	E	D	D
F	Fie	F	E	E
P	Stungen Kaun	G	F	F
*	Hagl	H	G	G
I	Jis	I	H	H
ƿ	Kaun	K	I	I
ƿ	Lagur	L	J	J
ψ	Madur	M	K	K
h	Naudus	N	L	L
A	Oys	O	M	M
B	Stungen Biarkan	P	N	N
ƿ(h)		Q	O	O
R	Ridhr	R	P	P
h	Sol	S	Q	Q
þ	Tyr	T	R	R
þ	Stungen Tyr	Th	S	S
h	Ur	U	T	T
ƿ	Stungen Fie	V/W	U	U
*h		X	V	V
A	Stungen Ur	Y	W	W
			X	X
			Y	Y
			Z	Z

Commentary on ER3

This document was written on a slip of paper measuring 3 1/2 x 5 9/16 inches, originally intended for work on the *Oxford English Dictionary*. Use of this paper indicates a date after November 1918 but probably before the summer of 1920. The verso contains the single word *WALLOP*, which was one of the words for which Tolkien researched the etymology.²²

Waldemars Runen ‘Waldemar’s Runes’ refers to a “pointed” expansion of the 16-rune *fupark* associated with King Waldemar II of Denmark (1202–41). The runes given by Tolkien largely agree with those of the alphabet used on Gotland ca. 1200 and that of the Saleby (Västergötland) church-bell inscription from 1228, though they are here presented in an “alphabetical” order rather than in the more traditional *fupark* sequence.²³ The words “from Junius” refer to early Old English scholar Francis Junius (1589–1677), and specifically to his *Gothicum Glossarium*, which is clearly Tolkien’s source for the three alphabets presented here.²⁴

The deleted first form of the *Stungen Fie* rune appears to have been identical to either *Fie* or *Stungen Kaun*. *Naudus* could possibly be read as *Naudur*, or the last two letters may only be an insignificant scribble; the form in Junius is in fact *Naud*. Junius gives the name *Stungen Birk* for the **p**-rune, even though he gives *Biarkan* as the name of the **b**-rune. In Junius the **th**-rune appears at the very end of the alphabet, with the more logical name *Stungen Duss* (pp. 17–18).

The use of the name *Knesol* (more properly *knésól*) for the **c**-rune is curious. According to the *Málfræðinnar grundvöllr* of Óláfr Þorðarson hvítaskáld (ca. 1250), the name of the **s**-rune **ᛚ** was *sól* ‘sun’, whereas the name *knésól* ‘knee-sun’ was applied to the angled form of the **s**-rune **ᛚ**.²⁵ Tolkien gives a variant of **ᛚ** as one of the runes for **s**, even though Junius has only **ᛚ**.

The Gothic column gives letters of the alphabet used in Moeso-Gothic manuscripts such as the *Codex argenteus* (written ca. 500) in the university library at Uppsala, but the sequence in which Tolkien and Junius present them is not the proper order of the Gothic alphabet.²⁶ The *q* to the right of the Gothic column represents the value of the Gothic letter to its left. The significance of the sign above the *q* is uncertain. It is not a letter of the Gothic alphabet. If it is meant to be a Greek *xi* (ξ), then it cannot represent the value of the letter to its left, which is *u*. The letter positioned between the Gothic letters for **p** and **r**, which has the value **to**, is bracketed in the manuscript.²⁷

Some of Tolkien’s handwritten letter-forms in the OE (Old English) column differ in minor respects from the forms in Junius’ Anglo-Saxon font.²⁸ Tolkien places **ð** and **þ** between **t** and **u**, although Junius lists them after **z**. Tolkien has included the letter **q**, although Junius only mentions this letter to note that the Old English letters for **cu** or **cw** were used instead.²⁹

²² See Peter M. Gilliver, “At the Wordface: J. R. R. Tolkien’s Work on the *Oxford English Dictionary*,” in *Proceedings of the J. R. R. Tolkien Centenary Conference 1992*, ed. Patricia Reynolds and Glen H. GoodKnight, Milton Keynes and Altadena: The Tolkien Society / The Mythopoeic Press, 1995, pp. 173–86, especially 178 and 181.

²³ Cf. Helmut Arntz, *Handbuch der Runenkunde*, 2nd ed. Halle/Saale: Max Niemeyer, 1944, pp. 111–12.

²⁴ Franciscus Junius F. F., *Gothicum Glossarium, Quo pleraque Argentei Codicis Vocabula explicantur, atque ex Linguis cognatis illustrantur; Præmittuntur ei Gothicum, Runicum, Anglo-Saxonicum, aliæque Alphabeta*, Dordrecht, 1665. Junius discusses the Gothic alphabet on pp. 1–14, the Runic alphabet on pp. 17–30, and the Old English alphabet on p. 30.

²⁵ Cf. *Den tredje og fjerde grammatiske afhandling i Snorres Edda*, ed. Björn Magnússon Ólsen, København: Knudtzon, 1884, pp. 6 and 46. The text appears with a German translation in *Dritte Grammatische Abhandlung*, ed. Thomas Krömmelbein (*Studia Nordica*, no. 3), Oslo: Novus, 1998, pp. 66–67.

²⁶ See Joseph Wright, *Grammar of the Gothic Language*, Oxford: Clarendon Press, 1910 (2nd ed. 1954), p. 4.

²⁷ Junius’ placement of the letter for **to** in the **q** position and his placement of the letter for **q** after the letter for **u** reflect the uncertainty in his time regarding the values of these letters; see pp. 7–8 and 11.

²⁸ Cf. Junius, p. 30. A discussion of the history of the Junian font (with examples) may be found in Eleanor N. Adams, *Old English Scholarship in England from 1566–1800*, New Haven: Yale University Press, 1917, pp. 165ff.

²⁹ The Old English letter for **w**, which appears between **u** and **x** in the table, was called *wyn(n)* and was derived from a rune with the same name and value.

ER4 Table of “Gnomic Letters”

[Top portion of ER4]

Gnomic Letters

B □ ○ ○
P B Θ s e
F Ɔ Ɔ Ɔ Q q
V m m m
M F E E Z Z
W n n n

D λ λ λ
T Y Y y
P V Y y y
S l l l
D π π π
N t t t
R x x
L t t t

G t t t t t t
C B B B B B
CH, H 7 7 7
H asp. t t t
NG m m m
I I z

A ↓ ↓
Á ↑ ↑

E Λ λ λ
É V v v

I ɹ ɹ ɹ ɹ
í l l l l

O V U u u
ó Λ Q Q Q

U x x x
ú {xxx} x x x w w

[Bottom portion of ER4]

ጋብሮ ከአባቶቻችን ጋር ሆናለን።

ἵνα ἐλθὼν ἡμεῖς .

b o
 p 8 0
 f 9
 v 3
 m 5
 w 6 7

d λ
 t γ
 p x z z ʎ
 s i
 ð ʒ k ʎ
 n t
 l ʃ †
 r x

g h
c B
ch, h 4
h 7
ng 6
l 2

[a] ʌ [á] ʔ
 [e] ʌ [é] ʌ ʌ
 i ʌ
 í ʌ
 o ʌ ʌ ʌ
 ó ʌ ʌ

{ኮ ከ ኮ} ኮፃጻጽ ኮፋንደንግ
ኮህቶህለእጎት ኮህቶህለእጎት

Commentary on ER4

This document was written on a sheet of Leeds University examination script paper, which indicates that it could not have been written before the fall of 1920, when Tolkien moved to Leeds, and was most likely written before the fall of 1925, when he returned to Oxford.

The last character for *Ū* appears to have been deleted. The values for *a*, *á*, *e*, and *é* have been added editorially.

The lines of text read:

ILAM NANĠÓLDAP{I}ON.
ILAM NANĠÓLDAPON.

Golol Goloeđiel
GOLOEDIEL
GOLOEDIL
GOLOEDIL

The phrase *ilam nanġóldapon* is Gnomish for ‘the Tongue of the Gnomes’; cf. the title of the 1917 Gnomish Lexicon, *i-Lam na-Ngoldathon*.³⁰ *Goloeđi(e)l* does not appear to be attested elsewhere but is probably another name for the Gnomish language, replacing the *Goldogrin* of the Gnomish Lexicon; cf. *Golodh* and its derivatives in the Noldorin Word-lists and the Noldorin Dictionary.³¹

³⁰ See *Parma Eldalamberon*, no. 11, p. 3.

³¹ *Parma Eldalamberon*, no. 13, pp. 145 and 162.

ER5 Table of “Gondolinic Runes”

Gondolinic
Runes

∴

A		P		G	
Ā		B	()	K(C)	
Æ	or	F		χ	
Ē	or	V		H	
E		M		Ð	
Ē	or	(MH)		(Dh)	or
I		T		L	
Ī		D		LH	or
O		Þ			{}
Ō	or	S		R	
Œ		Z		RH	
Ē		Š		X = ks occas[ionally]	
U		Ž			
Ū	or	TŠ (CH)			
Y	or				
Ȳ	or or or	DŽ (J)		N	
W (u)					
h					
J (i)					
χ					

[written on the verso:]

Commentary on ER5

This table was written on a slip of unruled paper measuring 4 5/16 x 6 11/16 inches (11 x 17 cm). It was reproduced in facsimile with analysis and commentary by Paul Nolan Hyde in *Mythlore*, no. 69 (Summer 1992), pp. 20–25. Further commentary by Carl F. Hostetter appears in *Mythlore*, no. 70 (Autumn 1992), pp. 23–24.

In the manuscript, the parentheses in the line for **B** are around the third rune only, with the end parenthesis deleted. The replacement parenthesis was not actually written in. A deleted **D** precedes the **T** in the manuscript. The incomplete rune for **LH** is the only deleted rune on the page. **N** and the corresponding rune, inadvertently omitted from the table, were written in later in pencil.

The line written on the verso reads: *beren xwn*. The first word is clearly the name of the hero of the *Tale of Tinúviel* and the *Lay of Leithian*, but the significance of the (incomplete?) second word is unclear.

ER6 Table of “Gondolinic Runes” (Script Variety)

o, a Speedy

*Δη *δη
 ʔ *ʔ
 ηηκ ηηκ

B B̄ B̄o B̄oηηκ
 B̄ B̄oηηκ B̄oηηκ
 B̄ B̄oηηκ
 B̄oηηκ

১৩৩

o	o	o	{b}	e	z
o	o	o		p	{v} e
o	o	o		c	o
o	o	o	o	{e}	o
h	{u}	u	o		o
h	h		o		o
i			t		{u} l l
n			a		h
m			u	v	x
y			u	w	o
y			h	v	o
o			{x}	x	h
o			x		i
o			{f}	f	r
o			f		x
					x
					k

Buxhiçia

why not

for

சகிம் சகிம்

Commentary on ER6

This document was written on a sheet of “Oxford paper” (see III 81), which indicates a date no earlier than 1924. The manuscript is actually a sort of palimpsest, with a later text written over the pencil layer (and on the verso) in ink, using an early variety of the Tengwar and bearing a date of “Thursday. Monday July the third” (presumably either 1924 or 1930, when July 3rd fell on a Thursday).³² Only the pencil layer is presented here. Deleted characters that are discernible in the manuscript have been reconstructed and placed within curly brackets. The following deletions remain in the edited text: the third variant for **w**, the first variant for **f**, and the first (incomplete?) variant for **h**; see the transliteration below.

The characters on the page may be transliterated as follows. For the table in the lower right quadrant, I have only included the value once for each group of variant forms.

a		a	[?]	a	anband
{a}					
lhax lhax				g	gu gondolin
k ^h [?] lhk ^h		a	g	gondolintúrin bo húrin	
oer oer				in gondolin	
				túrin bo húrin	
a					
ā		a	y	b	
ā		ā	y	ō	
æ		æ	ȳ	s	
æ̃		æ̃	w	z	
		e	ho	š	
		ē	j	ž	
geleiðian		i	χ̃	dž	
		o	p	n	
beleg		ō	b	g	
		œ	f	k	
túrin		œ̃	m	χ	
túrin	túrin	u	m̃h	h	
túrin		ū	t	n	
		n	d	l	
				lh	
				r	

The characters used here are clearly a script variety of the Gondolinic Runes (ER5), analogous to the script versions of runes presented in the “Appendix on Runes” (VII 462–63). It is clear from the order of signs in the table that Tolkien was referring to ER5 as he wrote this, though he skipped the signs for **v**, **tš**, **lh**, **rh**, and **x**. The values for some of the variant characters in the upper left portion of the page are conjectural (**lh**, **k^h**, **æ**, **æ̃**), but all are fairly certain from context. The signs for which the value [?] has been given are presumably incomplete.

Several familiar names appear among the doodles: *Angband*, *Gondolin*, *Túrin*, and *Beleg*. The form of Túrin’s patronymic, *bo-Húrin*, contains the prefix *bo-*, found in the Gnomish Lexicon and the Lost Tales as a replacement for *go-*, as well as the name *Húrin*, which replaced *Úrin* early in the writing of the alliterative *Lay of the Children of Húrin* (III 21–22). *Geleidhian* ‘land of the Gnomes’ does not appear in published texts before the *Quenta*, written in 1930 (see especially IV 108). For the Noldorin word *lhach*, see *lhacha* [> *lhach*?] ‘flame’ in the Noldorin Word-lists and *lhach* ‘leaping flame’ in the name *Dagor Bragollach* (PE 13, p. 148; *The Silmarillion*, p. 361). The Noldorin word *oer* ‘sea’ appears in *The Etymologies*, s.v. AYAR-, AIR- (V 349).

³² The earliest possible year for Monday, July 3rd is 1933, which seems too late for the variety of Tengwar used. 1930 also seems a bit late, though not impossible. If the correct date is 1924, then the ink layer must have been written very soon after the pencil layer, since Christopher Tolkien has informed me that “early July was probably about the terminus a quo” for the use of the paper (personal communication, 3 June 2001).

ER7 Table of "Runic" with *Beowulf* and *Wanderer* Excerpts

[ER7a: First page]

Runic.

a	ᚠ	>	F	f		s	ᚱ	ᚷ	ᚹ
b	ᚳ	>	B	ᚷ		t	ᚦ	ᚦ ^ᚾ	ᚦ
c	ᚺᚱ	>	b	h		u	ᚱᚱ	n	
d	ᚫ		ᚩ	ᚩ	ᚩ	y	ᚱ	ᚱ	
e	ᚱ	>	M	m	ᚩ	w	ᚦ	ᚦ	
f	ᚦ	>	ᚦ	ᚦ		x	ᚦ		
g	ᚨ	>	X	x		z	ᚦ	ᚦ	
h	ᚱ	>	H	ᚱ		ng	ᚦ	ᚦ	
i	ᚱ	>	I	i					
j			ᚩ	ᚩ					
k			ᚩ	ᚩ					
l	ᚦ	>	ᚦ	ᚦ					
m	ᚱ	>	ᚱ	ᚱ	ᚱ				
n	ᚦ	>	ᚦ	ᚦ	ᚦ				
o	ᚦ	>	ᚩ	ᚩ	ᚩ				
p	ᚦ	>	ᚩ	ᚩ	ᚩ				
q									
r	ᚱ		R	ᚱ					

[ER7b: Second page]

T

ձիւք քո աբօմեք զէ աւբբօքսոն
 իւոգօհաւեւէք իւոյա աւբբօւտօւ
 Աս իք բիւուէք՝ ուսմէ բիւոյաւո
 օօրէ ցիւք ճիւդա ճիւքիւ ճիւքիւ
 եք իւոյքոն բօցիւքոյա բօքօքոյա
 բաւոգօգնուք ցիւքուք ցիւքուք
 բաւքուք իւոգնիւք ցիւքուք ցիւքուք
 բաւքուք ցիւքուք ճիւքուք աօքուք
 աօքուք իւք քիւք աօքուք

Կոտիք 5mā ք-

XZEX
JMD+MZX MZMB
MNTFVFTRM

ختم فروفخا

Իտթօհլլիք

§. 5 xfrd

Exemption of

X
Q
 þrætt xmpæxæfæ

અમરપ્રસાદ

LXIV·TF·QV·PF+RM

41N1.XRM14NM1.XXX

oft hi an haga awa gebideþ
metodeþ miltse þeah him mod
þe ƿa

XQXF+ PFMMR QHPR

hfr hem mfxe pfenn

ἄλλοι δὲ

X XAPP

2017

oft him anhas

ԱճԻՆԱՇԵՆԻԺ

ՀԱՐԲ ՄԻՔԱՄՃԱՐԲ ԸՆԴՈՒՄ ԺԵՐԵՄԻ ՄԻ ՄԻՔՏՈՐ

com þa of myrcan
mor swinðel song
an fæder æpelū onfon

Commentary on ER7

General remarks: This document was written on three sheets of “Oxford paper” (see III 81), which indicates a date no earlier than 1924. The third sheet (ER7c) was folded in half, used as a folder, and placed in a file separate from the other two. Strictly speaking, it may not be associated with ER7a and ER7b, despite the use of similar runic letters.

ER7a: This table presents “Runic”, an alphabet based on a mixture of runes from the Germanic *futhorc* and runes from the Old English *futhorc*, arranged according to the order of the English alphabet, but with **y** moved into the position of the missing **v** (due to the runic character for **y** being a modification of that for **u**) and **ng** (= /ŋ/) added at the end. No runic character is given as an equivalent for **q**. The alphabet as presented here was clearly designed for a roughly orthographic representation of Modern English, and the table therefore lacks some of the symbols used in the Old English texts on ER7b and ER7c, which are transliterated in the commentary below as **æ**, **h**, **þ**, and **~**.

The table is for the most part arranged so that a more or less standard runic form is given to the immediate right of the value, with capital and lower case script forms given further to the right.³³ This arrangement breaks down in some instances, especially from **u** onward, where the standard runic forms seem to serve also as script capitals. Standard runic forms are not given for **j** and **k**, and no script form (or at least no lower case) is given for **x**.

Extra characters appear for some of the values. Four variants (plus one deleted, incomplete form) are given to the right of the characters for **d**. For **m**, it appears that the script capital is given between two lower case forms, with further attempts at lower case forms (including two deleted signs and one bare stem) off to the right. Two standard runes are given for **c** and for **u**, three script capitals are given for **o**, and an extra lower case form for **s** has been inserted below the script forms for that letter.

ER7b: The Runic text may be transliterated as follows:

1
 hæ̥t we gadena on geardagū
 þeodcyniṅa þrym gefrugnon
 hu þa æpeliṅas ellen frem̥e
 don oft scyld scefiṅ sceape
 na þreatū monegum mægþum
 meodosetla ofteah oþþæt him
 æghwylc ymbsittedra ofer hron
 rade hyran sceole gomban
 gylðan þæt wæs godcyniṅ

kunnan seġ a...

The main portion of the text consists of lines 1–5 and 9–11 of *Beowulf* in Old English. The first eleven lines of the poem (in Klaeber’s edition) run thus:

HWÆT, WĒ GĀR-DENa in gēardagum,
 þeodcyniṅa þrym gefrūnon,
 hū ða æpeliṅas ellen fremedon!
 Oft Scyld Scēfiṅ sceapena þrēatum,
 monegum mægþum meodosetla ofteah,
 egsode eorl[as], syððan ærest wearð
 feāscraft funden; hē þæs frōfre gebād,
 wēox under wolcnum weorðmyndum þāh,
 oð þæt him æghwylc ymbsittendra

³³ A similar “script” adaptation of a runic alphabet can be seen in the Alphabet of Dairon (VII 462–63).

ofer hronrāde hȳran scolde,
gomban gyldan; þæt wæs gōd cyning!³⁴

Tolkien's Runic text lacks the editorial marking of long vowels and all punctuation marks.³⁵ The following errors in the Runic text should be noted: *gadena* for *gardena*; *gefrugnon* for *gefrunon*; *ymsittendra* for *ymsittendra*; and *sceole* for *scolde*.³⁶

The final line is not a quotation from *Beowulf*, though it certainly seems to be in Old English. The form *kunnan* must represent *cunnan* 'to know, to be able to'. It is difficult to be certain of what was intended by *seġ*. Elsewhere in the text, a superscript bar or tilde represents a following *m*, but in those instances it appears above the character for *u*. In *seġ* it could represent a preceding nasal, which gives the unlikely reading *seng* 'sing' (2 sg. imperative). It more likely represents a following *n* or *en*, thus *seġen* 'speech, story' or *seġ(e)n* 'sign, banner'.

ER7c: Some of the texts on this page were written in various runic systems, in angular and script forms, some more closely resembling the Germanic *futhorc* and others the Old English *futhorc*. The remaining texts were written in Anglo-Saxon book-hand. All are in Old English.

The text at the top of the page consists of excerpts from the first two lines of *Beowulf*, written in a script adaptation of the Old English *futhorc*:

geardagum	gard[ena]
þeodcyniġa	gardena on
þrym gefrugnon	geardagum

Beginning between the second and third lines of the preceding text and ending about halfway down the page is the following text in a modification of the Germanic *futhorc*, beginning in angular runes and ending in script capitals:

go ȝ
com þa of wanre
niht grendel goŋ
gongan fæder onfon
þær com mago maþum

Note that here Tolkien has used the *āc* rune to represent *æ*, rather than the dotted *æsc* rune that he has used elsewhere on this and the previous page. The actual Old English practice, however, was to use *āc* for *a* and *æsc* for *æ*. The text is an amalgam of phrases from lines 702b (*Cōm on wanre niht*), 711a (*Grendel gongan*), and 911a (*fæderæþelum onfōn*) of *Beowulf*, with the final line presumably comprised of elements from line 92 of *The Wanderer*: *Hwær cwom mearg? Hwær cwom mago? Hwær cwom maþþumgyfa?*

Written in the middle of this text and below it in Anglo-Saxon book-hand are the following lines:

oft hi(m) anhaga ara gebideþ
metodes miltse þeah him mod
sefa

oft him anhag
a ara gebideþ

³⁴ *Beowulf and the Fight at Finnsburg*, ed. F. Klaeber, 3rd ed., Lexington: D. C. Heath, 1950, p. 1.

³⁵ Periods appear after *fremedon* and *cyning* in the *Beowulf* manuscript; most of the punctuation in the Klaeber excerpt is editorial.

³⁶ *Gefrugnon* is an attested alternate spelling, but the *Beowulf* manuscript has *gefrunon*. *Sceole* is a present subjunctive form, whereas *sc(e)olde* is the corresponding preterite.

This text is an inexact citation of the first two lines of *The Wanderer*, which in Krapp and Dobbie's edition of *The Exeter Book* run thus:

Oft him anhaga are gebideð,
Metudes miltse, þeah þe he modcearig ...

To the left of and below the last two lines of the preceding text, in a script adaptation of the Old English *futhorc*, are the following snippets, including the first half-line of *Beowulf*:

gy iy
g gyfa
gyfa h h
gyfa maþumgyfa ? h hwæt we gard[ena]

At the bottom of the page are the following lines in Anglo-Saxon book-hand:

com þa of myrcan
mor grendel gong
an fæder æþelu(m) onfon







































This text blends elements from lines 710a (*Ðā cōm of mōre*), 711a (*Grendel gongan*), 911a (*fæderæþelum onfōn*), and 1405a (*ofer myrcan mōr*) of *Beowulf*.




In the upper left margin is the following text, comprised of elements from lines 702b, 710a, and 711a of *Beowulf*, written in Old English runes:




com þa of wanre
more grendel
goŋan

Tolkien has here used *æsc* instead of *āc* to represent *a*.

ER8 Table of Runes with Modern English Names

A		ash	P		pen
B		birch	Qu		quill
C		city	R		road
Ch		church	S		sun
D		day	Sh		ship
E		end	T		tooth
Ea		ear	Th		thorn
Ee		eel	U		urn
F		fire	[V		vat]
G		gift	W		wine
Gh		ghost	X		axehead
H		hail	Y	 or 	year
I		ice	Z		zinc
[J		joy]	NG		angle
K		king	&	 or 	and
L		land			
M		man			
N		need			
O		ox			
Oa		oak			
Oo		ooze			

But  can be used not for **H** but for silent **GH** as in *high, plough*; while   can be used for **J, V** as well as for **I, U**.

Another method is to use  only for “soft” **G** as in *gentle*, and to use this also for **J**; but to use  for “hard” **G** as in *gold*.  can then be used for hard **GH** as in *ghost*.

Commentary on ER8

This document was written on a sheet of “Oxford paper” (see III 81), which indicates a date no earlier than 1924. The brackets around the entries for **J** and **V** are Tolkien’s own.

The runic alphabet presented in this document is based on the Old English runes, but here they are applied to Modern English sounds and given Modern English names. The alphabet is thus very similar to that used in *The Hobbit* and the postcard to Katherine Farrer (*The Letters of J. R. R. Tolkien*, no. 112), but it differs in the use of the following runes:

	Use in ER8	Use in <i>The Hobbit</i> and the Farrer postcard
ᚠ	Ch	Z
ᚢ	Gh	not used
ᚦ	H (variant)	not used
ᚷ	J (optional)	not used
ᚹ	Oa	A (variant) in <i>Hobbit</i> , Oa in Farrer postcard
ᚺ	Qu	not used
ᚱ	Sh	not used in <i>Hobbit</i> , Sh in Farrer postcard
ᚱ	V (optional)	not used in <i>Hobbit</i> , V in Farrer postcard
ᚱ	X	not used in <i>Hobbit</i> , X in Farrer postcard
ᚱ	Y (variant)	not used
ᚱ	Z	X in <i>Hobbit</i> , not used in Farrer postcard
ᚱ	& (variant)	not used in <i>Hobbit</i> , N in Farrer postcard
ᚱ	& (variant)	not used

Where the name of an Old English rune has survived in the vocabulary of Modern English with its form and meaning more or less unchanged, this is normally used for the modern name, thus *ash*, *birch*, *day*, *hail*, *ice*, *man*, *need*, *oak*, *road*, *thorn* for *æsc*, *beorc*, *dæg*, *hægl*, *īs*, *man*, *nȳd*, *āc*, *rād*, *þorn* respectively. *Ear* is used for *ear* (or *ēar*), even though the word has not survived with its poetic meanings of ‘wave, sea’ and ‘earth’. *Gift* and *sun* are equivalent in meaning but not in form to the Old English names, *gyfu* and *sigel*. Tolkien probably decided not to use *fee*, the modern reflex of the rune-name *feoh*, because the word has lost the strength of its original meaning, ‘cattle, money, movable property’. Most of the names given here are identical to those used in the letter of 3 August 1943 to Leila Keane and Pat Kirke, which gives a table of the “Runes used by Thorin & Co.,” but the following names differ: *city/care*, *church/child*, *end/elm*, *king/kin*, *pen/pine*, *quill*/(no *q*-rune), *ship/shield*, *tooth/tongue*, *axehead/axle*, *year/yew*, *angle/anger*, *and*/(no visible *&*-rune). The names of the runes for **A**, **D**, and **Oa** are covered by another page in the illustration of the Keane/Kirke letter, but they are presumably the same as those used here.³⁷



³⁷ Sotheby’s Catalogue LN5259 “JESSIE”: *Illustrated and Private Press Books, Children’s Books and Juvenilia, Ephemera, The Performing Arts and Related Drawings* (4 May 1995), lot 252.

List of Abbreviations

adj. = adjective.
 adv. = adverb.
 ca. = circa.
 cf. = refer to.
 cp. = compare.
 ed. = edited by; edition.
 e.g. = for example.
 Eld. = Eldarissa.
 Eng. = English.
 ER1 ... ER8 = Early Runic documents (see page 89 for a detailed list).
 EQD = “English-Qenya Dictionary”.
 EQG = “Early Qenya Grammar” (in PE 14).
 etc., &c. = et cetera.
 Etym. = *The Etymologies* (in V).
 fem. = feminine.
 fol. = folio.
 Fr. = French.
 fut. = future.
 G. = Goldogrin, Gnomish.
 Ger. = German.
 GL = “Gnomish Lexicon” (in PE 11).
 GG = “Gnomish Grammar” (in PE 11).
 Gn. = Gnomish.
 i.e. = that is.
 IPA = International Phonetic Alphabet.
 masc. = masculine.
 N. = Noldorin, Noldorissa.
 n. = note.
 ND = “Noldorin Dictionary” (in PE 13).
 NFG = “Name-list to *The Fall of Gondolin*”.
 no. = number.
 NR = “Names and Required Alterations”.
 NW = “Noldorin Word-lists” (in PE 13).
 OE = Old English.
 OED = *Oxford English Dictionary*.
 ON = Old Norse.
 ONL = “Official Name List” (in PE 13).
 p., pp. = page, pages.
 pa.t. = past tense.
 PE = *Parma Eldalamberon*.

pl. = plural.
 PME = “The Poetic and Mythologic Words of Eldarissa” (in PE 12).
 Q. = Qenya.
 QL = “Qenya Lexicon” (in PE 12).
 q.v. = which see.
 QVF = “Qenya Verb Forms” (in PE 14).
 RV1 (also R7 ... R21, V1) = Rúmilian and Valmaric documents (see pp. 81 and 85).
 sg., sing. = singular.
 Span. = Spanish.
 SQ = “The Sounds of Qenya” (in PE 12).
 s.v., s.vv. = under the entry, entries.
 VT = *Vinyar Tengwar*.

The History of Middle-earth, 12 volumes,
 ed. Christopher Tolkien, 1984–96:

I = *The Book of Lost Tales, Part One*.
 II = *The Book of Lost Tales, Part Two*.
 III = *The Lays of Beleriand*.
 IV = *The Shaping of Middle-earth*.
 V = *The Lost Road and Other Writings*.
 XI = *The War of the Jewels*.

& = and.
 † = archaic or poetic.
 * = unattested.
 < = derived from (historically).
 > = shifted to (historically).
 << = changed from (in the manuscript).
 >> = changed to (in the manuscript).
 {...} = deleted (in the manuscript).
 [...] = added editorially; IPA spelling.
 Tolkien occasionally uses brackets, which have been noted as such when they occur.

In the texts every Elvish and other non-English form is given in *italics* or **bold**, whether or not Tolkien has underlined the form in the manuscript (he usually has). Other italics represent Tolkien’s underlining for emphasis. All glosses are placed in single quotes (‘...’) unless emphasized by Tolkien in some other way, such as double quotes (“...”) or underlining.

